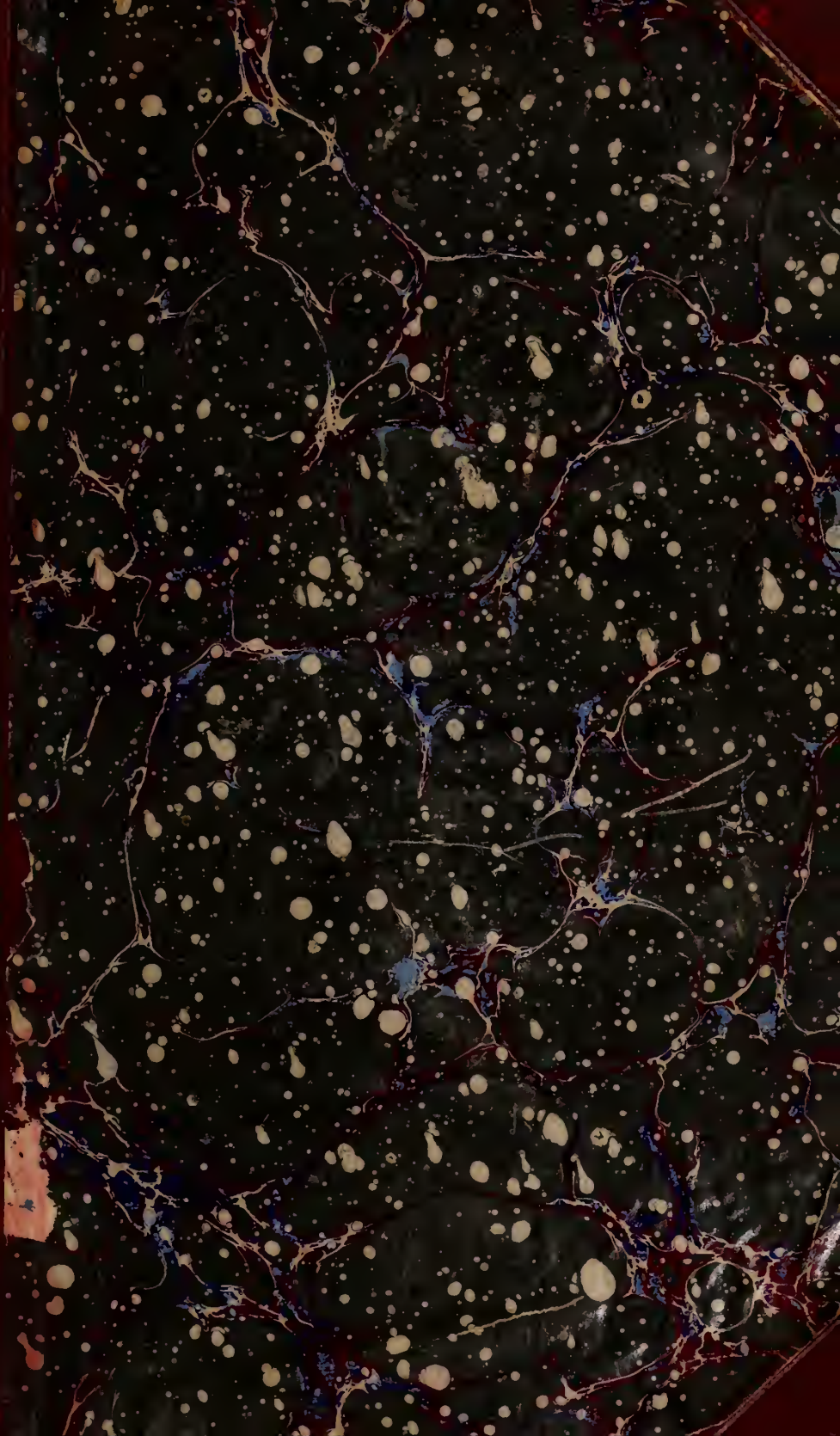

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WOMAN'S WORK FOR WOMAN.

VOL. XIV. SEPTEMBER, 1899. No. 9.

LAST month we were studying the Korea Mission, which expends but a minimum of strength, at present, upon educational work. This month the phase is different. Schools fill the foreground in Japan, and few are the missionaries —especially few the women—who are free for itineration. There is a double reason for this condition: on the part of the Japanese, eagerness for education; on the part of the missions, pressure to counteract the influence of government schools, which is "not only non-Christian, but to a degree anti-Christian."

JAPAN went up a step in the scale of nations as her new treaties went into operation July 17. The chief advantages accruing to the missionary are the privilege of holding property in his own name and of traveling from one province to another freed from the burdensome passport system. On the other hand, all foreign residents in the Empire must henceforth pay taxes and be subject to Japanese courts, whose laws are not founded upon English common law, but upon the codes of Continental Europe.

THE Home Secretary of the Board of Foreign Missions, Dr. Halsey, has introduced some desirable re-arrangements in the order of Monthly Concert topics for 1900, and WOMAN'S WORK follows suit. Our issue in *January* will give chief place to the Ecumenical Conference, the greatest missionary event of the last year of the century. *February* is devoted to China as of old, but *March* departs from the former order and brings forward the great continent of Africa; in *April* we have India still, and Siam and Laos in *May*. Another change in *June*—our missions in American Roman Catholic countries to be presented side by side, South America, Mexico, Guatemala. Missionary correspondents particularly are asked to note these changes of the first half-year of 1900. We hope for liberal contributions from their pens to be received, by Dec. 20 from China, Jan. 20 from Africa, and the countries following in order; the friends in South America realizing that they have opportunity to report themselves six months earlier than heretofore.

FAREWELL was taken of the Persia party in the Assembly Room, July 28, Secretary Arthur Brown leading the meeting. A room full of sympathizing friends was a surprise, in midsummer. The conductor of the party, Dr. Cochran, speaking for Urumiah Station, of which he has been an active member above twenty years—where his father and mother died, and his wife—testified to the permanent confidence between the Station and the Board at home, and laid the present conditions of the mission on our hearts. Miss Van Duzee was returning after furlough and Miss Dean, though she resigned seven years ago, unable to resist the spell of her beloved life-work, was going back to her Nestorian daughters. And there was Mrs. Sarah J. Rhea, from "Room 48." Her heart like the needle to the pole has turned true to Persia all these thirty-nine years since she went out there, a bride, and now she, too, had taken up her pilgrim staff to cross this Jordan again. She proposes to be gone one year.

LAST mail from Shantung reports Rev. Paul Bergen of Kiaochow ill of famine fever, which was spreading about Ichowfu, also. This fever is peculiarly Chinese and is the same from which Mrs. Laughlin died.

PITSANULOK, two hundred miles north of Bangkok, is to be erected into a mission station, having been occupied by W. B. Toy, M.D., and Rev. Boon Boon-Itt who have started a self-supporting work there.

SINCE the announcement of a naphtha launch for the Africa Mission, a letter comes from Rev. R. H. Milligan, pleading for such a launch, to lessen exposure to the sun and shorten, by half, the time spent in river travel. He thinks that with a launch missionaries could itinerate on the Gaboon waters by day and for the most part avoid spending their nights and losing sleep in noisy, native towns.

FIVE young women were graduated from Beirût Seminary in June, and four pupils united with the church.

WORSHIP was held for the first time in the house of a new-born believer at Chieng Saan, Laos, last autumn, while Dr. Denman was there on a tour, and five adults were received to the Church. Against such results, the missionary counts as nothing a few unpremeditated baths he got while fording swollen streams on the road.

FOR account of the boarding-school at Yamaguchi, Japan, see "Letters" in WOMAN'S WORK of May last.

FIFTY girls attended the Naniwa Jo Gakka, Osaka, the last school year, which closed in March. The address to the graduates was made by a Member of Parliament, who is a trustee of the school; the commencement song was written by one of the teachers and set to the Lohengrin Wedding March; the programme included ceremonial tea, flower arrangement and a display of *kimonos* made by the sewing classes.

SAPPORO girls' school, Mrs. Pierson in charge for the year, reports only six pupils receiving entire support from the mission; rate for boarders is $2.00 a month. A teacher and nine pupils confessed Christ. "One of the best features of our curriculum is a snow hill in the front yard. Two sleds are in constant attendance and the children have invented all sorts of combinations for sliding down the little five-foot hill. If they can fall off before the goal is reached it gives general satisfaction."

A GEM of a booklet, *Words of Jesus in the Visayá Dialect*, being translations of passages from the gospels into one of the tongues of the Philippine Islands, has been received from the Bible Society, and produces the effect anticipated by the sender: "You will look with interest on this specimen of one woman's work and will admire her skill in transforming herself into a Bible Society of one, in order to accomplish the object which was dear to her heart."

ATTENTION, particularly of our missionary friends, is invited to Mrs. Fitch's article on the next page. As one says of it: "The point of view is unusual—that of an experienced missionary speaking to her associates. It comes from one who, as by miracle, has been restored to her work and sees things with clarified spiritual vision." So, while very interesting to us in this country, it is even more suited to workers abroad. Apply for entire address to the Shanghai Press.

A BRITISH committee representing different foreign missionary societies, and including such men as the Rev. R. Wardlaw Thompson, Eugene Stock, Rev. Alexander Connell, A. H. Baynes, Rev. James Buchanan, Rev. John M'Murtrie, Walter B. Sloan and others, has been appointed and will act in connection with the American committee in securing the best men to take part in the great Conference to be held in April, 1900. Copies of the prospectus may be had from the Foreign Missions Library, 156 Fifth Avenue, New York.

THE map of Japan requires more space than we can spare this month. It may be had by sending for WOMAN'S WORK FOR WOMAN, September, 1896 (price five cents), or for the series of maps (twelve, in colors, price fifty cents) to the "Library."

The North American Review for August contains a good article entitled "Japan's Entry into the Family of Nations."

THE current quarterly issue of *Without the Camp*, published 17 Greenhill Place, Edinburgh, reports 1,500 Christian lepers, 21 Asylums, 14 Homes, for untainted children, in connection with the Mission to Lepers in India and the East, after a quarter-century of labor. The semi-jubilee fund will be devoted to extension purposes, within whose aims is included a hospital for lepers to be established near Miraj and superintended by Dr. Wanless of our West India Mission.

OUR MISSIONARIES IN JAPAN: AND POST OFFICE ADDRESSES.

Miss Etta M. Case,	Yokohama.	Miss Youngman,	Tsukiji, Tokyo.	Miss Alice Haworth,	Osaka.
*Mrs. J. C. Ballagh,	Tokyo.	Mrs. Geo. P. Pierson,	Sapporo.	Miss Emma M. Settlemyer,	"
Miss Ballagh, 33 Kami-ni-Bancho,	"	Miss C. H. Rose,	Otaru, Hokkaido.	Mrs. Thos. C. Winn,	"
Miss Sarah Gardner, "	"	Mrs. Harvey Brokaw,	Kanazawa.	Mrs. J. W. Doughty, *en route*,	Hiroshima.
*Mrs. Wm. Imbrie,	"	Mrs. J. G. Dunlop,	"	Miss Martha E. Keily,	Kyoto.
Miss Milliken, 33 Kami-ni-Bancho,	"	Miss Ida R. Luther,	"	Mrs. J. B. Porter, M. D.,	"
Mrs. H. M. Landis,	"	Miss F. E. Porter,	"	Mrs. J. B. Ayres,	Yamaguchi.
*Mrs. D. B. McCartee,	"	Miss Kate Shaw,	"	Miss Gertrude L. Bigelow,	"
Mrs. J. M. McCauley.	"	Miss A. E. Garvin,	Osaka.	Mrs. F. S. Curtis,	"
Mrs. David Thompson,	"	Miss Grace Curtis Glenn,	"	Miss Mary M. Palmer,	"
Miss A. B. West,	"	Mrs. B. C. Haworth,	"	Mrs. W. Y. Jones,	Fukui.

In this country: Mrs. T. T. Alexander, Wooster, O.; Mrs. A. V. Bryan, 8 Lawn Ridge, Orange, N. J.; Miss Anna Davis, 5103 Atlantic Ave., Pittsburgh, Pa.; Mrs. G. W. Fulton, Ingram, Pa.; Mrs. Jas. C. Hepburn, 71 Glenwood Ave., East Orange, N. J.; Mrs. Theo. MacNair, 1619 S St., Washington, D. C.; Miss Sarah Smith, Elmira, N. Y.

HOW SHALL WE MISSIONARY WOMEN WORK?

[Extracts from an Address read before the Shanghai Missionary Association, March, 1899.]

After being ill and absent I notice, as I come into the work again, some things that seem to me just at this time to be of great importance and of equal interest to us all.

1st. The building of the best character in our Christian women and girls. I am deeply impressed with the large number of them that our work has already reached, . . . and, contrary to the idea of many in England and America, we know that the Christian women in homes here have an influence perhaps fully equal to that of women in other parts of the world. You and I are to help in moulding the character of women and girls in the homes of Shanghai. . . In some of these homes there is strong Christian life, but in the larger half, underneath the building the pastors are doing, we need to do a very important work. Sometimes too much is taken for granted and we go on building a beautiful structure when there is not sufficient preparatory work beneath.

I believe we must do such work as questioning if private prayer and study of the Word are attended to in the home; if family prayers are regularly conducted; if the blessing is asked before meals; if the servants are getting their part of the blessing of a Christian home; if the women are helpful to their neighbors; if they know how to hunger for the Word; if they understand the great need of even professing Christians to honestly confess sin; if they are living, or only singing, the hymn "Consecration," taking hands, lips, feet, to God for use; if they are trying to be "faithful in that which is least," which is such a comfort to women, for their living is made up of the little things; if the children are being taught to pray and to commit some portion of the Word. We can encourage committing of hymns and ask the children to repeat and sing them to us; find out the reasons for non-attendance at church and help arrange for every member of the family to come; urge attendance at prayer-meeting; have a mothers' meeting once a month and teach them all we can about the care and training of children. Here the mistakes we have made with our own children will prove helps.

Some one may say that all this the Chinese pastors are doing or ought to do. But I believe you and I need to see just now if their teaching is bearing daily fruit. Often a few words of interest and inquiry from us will be needed to bring about the real beginning, or to stimulate the continuance of these things.

Our first and great work is the *feeding of the Word* to these women. We are all anxious for the conversion of the heathen, but it has seemed to me since my return that if some of us would work almost exclusively for our Chinese Christian women for a year, it would be the most helpful thing we could do towards the conversion of the heathen. If we can teach our Christian women the fullness and power of the Holy Ghost, they can do more for their heathen neighbors in the next year than we all could do in the next ten years.

We can teach them how to *live* on certain Bible verses in times of sorrow, perplexity, sickness, temptation; how to count on the promises and claim them; how to search for the commands with desire to know and obey them. . . . I find it very helpful to choose one special verse for, say, a week's work; get the Spirit's teaching upon it, find two or three other verses that illustrate it, be able to

repeat them, certainly turn to them readily, get the women to read them to me instead of my reading them to the women (for thus one can often detect any lack of understanding on their part); make the thoughts in this one verse the ground of all my conversation and prayer, as I visit and meet them, and get as many as possible not only thinking of it, but *living* in that one verse that week. For example: take "Seek ye first the kingdom of God and His righteousness," or, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

I believe if we work largely with the Word, expecting it, and often it alone with no comment of ours, to do its work, we shall see wonderful results. . . .

In order to be well ready for our work we must take time for more study of the Word and for waiting before God to be fed ourselves. This will take time that we have formerly given to other things, for our hours are already full. Perhaps we shall find we cannot read as many other books and magazines as formerly. We may have not only to appear, but *really to be*, ignorant of much that is going on in the world; but we must know how to use the Word faithfully and we must believe that the Word will do what God promises.

I am often impressed with the manner in which our women look up to us and how much they expect from us. Alas! do they not sometimes look and hope for that which we do not give? Some of them may be just waiting to-night for you and me to lead them out into paths of larger service. . . . Sometimes we make the mistake of doing ourselves what they might better do. They are specially good at routine work already, can prepare schedules and programmes of meetings perhaps better than we can, and if some do only such a little thing as arranging the chairs for a meeting, we can teach them the joy of *praying and expecting* even in service like this.

We may regret that they have so few books but they have the Bible, and they need to be taught how to use it. . . . While in many instances the Bible-women are doing excellent work, a more important one can be done by the *voluntary* service of our women, and I am sure the Christian life of some of them is almost dying for lack of the growth that comes from service. As they tell the story of their own conversion (and perhaps they need encouragement from us to do this more frequently) and learn to give out the living Word to others, they will grow in it themselves. . . . . .

(*Mrs. G. F.*) *Mary Fitch.*

THE JOSHI GAKUIN, TOKYO.—REPORT.

Missionaries.—Miss Davis, in America; Miss Gardner, Miss Ballagh and Miss Milliken. A corps of efficient Japanese teachers, with the well-known Mrs. Yajima at their head, share cares and responsibilities with the missionaries.

Emerson says "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same." And those of you who know girl-life and girl-hearts in any country in this big round world, know more about the really important things in the Joshi Gakuin than I could ever tell you. Girlish affection, girlish ambition, girlish fun and frolic and girlish religious aspirations are the same everywhere, regardless of such minor things as dress and language. Yet our school is not without its individuality. In its course of study, in its *personnel*, in its atmosphere, it is different from every other school even in Japan. People often say, "We can tell a Joshi Gakuin girl wherever we see her." I shall not try to give you her characteristics—mothers must not describe their own children—but one thing for which we are thankful is, that our girls all go to work when they leave us, and go into some form of direct Christian work.

We have had 120 pupils in the school this last year; 12 of these made their first public confession of faith in Christ. Almost all the older ones are now Christians. The younger ones love their Bible lessons. The entrance age is fourteen years and students come from all parts of Japan. We have been especially glad to welcome to our advanced classes graduates from other mission schools in Kanazawa, Sendai, Nagoya, Osaka and Yamaguchi.

The Kindergarten and Primary Departments have been dropped. We now have four years in the Preparatory

Department, four in the Academic and two in the Advanced. The girls study Chinese and English as well as Japanese. They learn sewing, cooking and light housework. They have lessons in drawing for which they have much talent, and in poetry which is one of their greatest joys. They learn enough music to enable them to lead at church and Sunday-school. A few, who are gifted, have piano lessons. The seniors study psychology, evidences of Christianity, astronomy, literature and the prophets. Every class has a daily Bible lesson and the older girls have practice as Bible teachers.

We make as much as we can of the home life, with its morning and evening devotions, its social pleasantries, its breaking down of barriers which the class-room sets up. The girls say the visit of my father and mother makes it more like a real home. The education of girls is coming to the front again in Japan, and we hope as the years go by to raise our course of study and give broader and better advantages. Most of all we hope for advance in spiritual things—that teachers and pupils may know more of the life which Paul paints in Gal. ii. : 20.

Elizabeth P. Milliken.

1874—Graham Seminary opened.
1876—A Japanese private school, the Sakurai, teaching English.
1881—American missionaries connected with the Sakurai school, now named "Bancho."
1890—Union of Graham and Bancho schools; name, Joshi Gakuin, adopted.
1899—Four graduates. "More than a hundred bright young faces, full of hope, full of promise, full of personality that is dear to us."

JAPANESE ETIQUETTE IN MISSION SCHOOLS.

For hundreds of years the Japanese have been trained to govern even their most trivial acts by prescribed rules of etiquette, and thus have acquired, as a race, an amazing degree of self-control and power of application. Before they had a knowledge of modern branches of study, this careful and methodical application to ceremonious observances, together with study of the writing and literature of the Chinese, provided them a mental drill and developed in them that facility for absorbing knowledge which so strongly characterizes them today. Even though they acquire in a somewhat mechanical way and do not always have the power to make practical application of theoretical knowledge, there is no denying to them, as students, the performance of unheard-of feats of memory and application.

To this exacting code of etiquette must be attributed, in great measure, their courtesy, suavity and dignity of manner, and the women, who come more under its sway than the men, are quiet, modest and self-controlled to a remarkable degree, seeming to know how to conduct themselves with propriety on almost every occasion.

When girls enter mission schools before they have received sufficient training at home, it is necessary to provide a careful Japanese matron to look after their manners, to prevent them from becoming brusque, boisterous and uncouth. As they grow older, it seems best that they should have a few lessons in etiquette, that is, in the special forms required on common ceremonial occasions, in order that they may act with ease and dignity among their own people. Most of the pupils will learn all that is necessary at home, but some know no home except the school, and, in any case, these few lessons need not take time from other things, but may be carried on out of school hours for a few weeks of the term.

It has never seemed wise, to some of us, to teach any of the elaborate ceremonies in mission schools, such as the *Cha-no-yu*, or tea-ceremony, for instance. Having been several times honored with invitations to this ceremony, I can, in a brief description, show how it must eventually die out, as unsuitable to this age in which time is the scarcest of all articles.

Five guests, one—the *Sho-kiyaku*—taking the lead, are ushered into a waiting room and served with a cup of hot water. Then they walk through the garden on special sandals to the verandah in front of the *Cha-no-yu* apartment, where they wash their hands, hearing, meanwhile, the sound of sweeping within. Then they enter, on their knees, following the *Sho-kiyaku*, and view the *kakemono* (hanging-picture), the fire and the beautiful bronze kettle suspend-

ed over it by a chain from the ceiling. Then each in turn is seated one span from the edge of the mats. The *Sho-kiyaku* gives the *shoji* (door) a slight slam as a signal, when the host appears, bows, and extends words of greeting, responded to by the *Sho-kiyaku*, who does all the talking, and whose bow we all follow. The host goes out and appears again with a dust-pan and brush, fire-tongs, and a large, broad feather with handle, also small bowl for occasional use, white charcoal, and quaint old incense box. The kettle is put up two links, other things moved slightly, kettle put up two links more and then lifted off to the wooden slab, pushed to one side, middle handle taken off, then each of the side rings, and all laid in a certain spot, then the fire daintily mended, at which process all must look on. Several large and perfectly shaped pieces of charcoal are put on, then the incense, with much ceremony, after which all is brushed and replaced in order—rings, handle, etc., and the kettle re-hung. Then all the utensils are carried out except the incense box, which is left for inspection by the guests. It is finally removed, and, after more bows, the sliding-doors open and a dinner begins to appear on small trays—soup, rice, fish, sea-weed and *saké*. Then bean cakes, which are wrapped in paper and carried out to us, while we take a turn in the garden preparatory to entering another room for a grand ceremonial tobacco smoking, etc. Time would fail me to tell of how ceremoniously the above-mentioned dinner must be eaten—the order and number of the sups and bites, the elaborate dish-washing in the presence of the guests, and the drinking of the famous tea brewed by the host.

One thing is taught in Japan which is not taught in American schools, and that is the art of writing poetry. I hope that it may not be crowded out in the multiplicity of studies, but that more and more skill may be acquired as time goes on in giving expression to high and noble ideas through that medium, and that, from among our Christian girls, gifted song and hymn writers may arise to sway the hearts of their people.

Anna K. Davis.

CHRISTIAN INSTRUCTION FOR JAPANESE CHILDREN.

Other day-schools for children are: 3 at Tokyo, 2 at Osaka, 1 each at Yokohama, Yamaguchi, Sapporo.

KYOTO—*Nishijin Kindergarten*—Miss Martha E. Kelly:

The kindergarten had grown to its capacity more than a year ago. We have many opportunities to increase, but have to be content with our small space and limited number of pupils. When applications are made we put the names on the list, and as one child drops out admit another. Some of our children are carried on the backs of servants a long distance in order to attend, as government schools are full, and parents frankly acknowledge that the instruction is not so good as in a private kindergarten. As all the children pay a small fee, the cost of running the school is small. Every morning we open with prayer and Christian instruction, sometimes a father or mother coming in to listen. There is no objection whatever to our teaching Christianity.

A short time ago one of our children had a birthday. She is a mere baby, about the smallest in school, but it was her fifth birthday, and it is a common custom on that occasion to have a new dress and go to a temple. The new dress was not objectionable to the child, but when the mother proposed taking her to the temple she objected that the teacher said it was wrong to worship idols; mother and child remained at home.

I regret that we cannot have a second grade or primary school so that we could keep the children longer. I can hardly conceive of a better means of opening evangelistic work than through the kindergarten. Our school has been long enough in the neighborhood to be known and trusted by the people, and we are welcome in almost all homes, not very cordially sometimes, yet sufficiently so to know that we are not objectionable. If parents are pleased with their children's education we have removed a prejudice to Christianity and "foreign invaders."

[The Margnerite Ayres Kindergarten, also at Kyoto, is "always full."—ED.]

KANAZAWA — *Children's School*—Miss F. E. Porter:

This school has continued to be run on the economical basis on which it was started more than a year ago, and an encouraging report could hardly be expected in its half-murdered condition. Recently, after a thorough investigation the *Kencho* informed the public through the newspapers that ours is "the best Sho Gakko in the city," which was very gratifying to us in our struggling condition. Since it was organized, 186 pupils have been enrolled and taught the Bible. There are now (March) 48 children, nearly all having entered through the kindergarten (now closed). During the year one little girl confessed her faith in Christ and received baptism, others are active followers of the Lord Jesus.

Kindergartens are increasing so much faster than the teachers, there are not enough to go around, and I am only one of many in need of such a helper.

YOKOHAMA — *Street Waifs* — Miss A. P. Ballagh:

The school for poor children in Yokohama continues, although government officials came to the little chapel and said that, as it prevented the children from attending government schools they could not permit the teacher to carry it on any longer. She replied that one of her main objects in having the class was because the children were too poor to go to school and lived on the street, learning all sorts of evil, and she thought it was kindness to the community to teach them to be obedient children and good citizens. They replied that under no consideration could she continue without a government certificate. She immediately went and passed the examination, and has been teaching her class of 33 little boys and girls since. I see such a change in these wild children as does my heart good.

KINDERGARTEN ON THE PLAYGROUND AT OTARU. From photograph sent by Miss Rose.

DAY-SCHOOLS FOR CHILDREN AT OTARU, JAPAN.

Though away off here on the Island of Yezo, I do not want to be forgotten, so I send by mail a few photographs of our school, for the rooms of the Women's Board, in New York, where they may be seen by all the friends who so kindly remember me from time to time.

Please do not get the impression that the school is *fine*. It is furnished entirely from my own salary. The reception

room and dining-room furniture has been accumulating ever since I came to Japan and is only comfortable and home-like.

That father, mother and brother in the kindergarten picture are only a few of the grown people who get the benefit of our Christian instruction. Some grown person must bring the children to school, and, as no one is hurried in Japan, they often stay half a day. At Sunday-school also, whereas there are about fifty or sixty inside, more than that number are often at the open doors listening and looking on. How so many adults can take an hour out of the busiest part of their working days, and stand listening, implements in hand, no one but an Oriental knows. All are eager to receive the tracts which we scatter broadcast.

OTARU KINDERGARTEN AT WORK.

Sapporo is the capital of this island, but Otaru is far ahead in population. A census was taken this year, in April, and it is found that Otaru has 56,961 people and Sapporo 37,464. Sapporo is far ahead in the number of Christians, having about 550, I am told, while Otaru has only about 200. I cannot tell you how great the needs of this town are. When I realize that I am almost alone here, and how small a leaven is our little work, I am overwhelmed and can only pray to the Power with whom all things are possible. A number of the older girls in our school have been received into the church.

About seventy pupils come under our daily instruction, and more than 150 on Sunday. It is difficult to make an exact estimate, so many come inside the doors without sitting down on the mats.

Some of the ladies of the Madison Square Church Society wrote me, that the result of their conversation with Miss Smith of Sapporo was a contribution to secure the house I live in from the ravages of wind and weather. Being near both sea and mountains, we are in danger at times of being blown over into the valley or off into the sea, unless securely held by poles, wires and strong verandahs. We have recently been thus anchored and are very grateful for the means to meet expenses. Please thank those contributors for me and pray for this little work in Otaru, that it may be a light in this harbor.

Clara Rose.

A DISTINGUISHED VISITOR AT THE GIRLS' SCHOOL, KANAZAWA.

During the early spring days of this my first year in Japan, when all nature seemed one great burst of glory, in this interior city many plans were being made for a famous coming event. Workmen were busy everywhere. Some were beautifying the park, others were remodeling temples or arranging a large house in the park for the expected guests. What did it all mean?

We learned from our Japanese friends that the present Marquis Maida, the sole male representative of the ruling dynasty of Daimios in this section of Japan during the old feudal days, was to return to his former home to celebrate the three hundredth anniversary of the death of his first ancestor.

On the appointed day, April 27, after the streets had been gaily decorated and the last touches put on, all the schools, together with workmen and people in general, formed a line at least six deep on both sides of the main street from the station to the entrance of the park, where the honored guest, wife, daughter and host of attendants and servants were to abide, and stood in profound silence as the long procession passed. Although the Marquis Maida has no connection with the imperial family and is simply a representative of old Japan, no one could have received greater honor.

The family are Shintoists, so the ceremonies of ancestral worship were numerous. One day was spent at the mountain where the bodies of their departed rest, worshiping their graves and offering gifts at the various shrines. Another day was devoted to a great procession. The ancestral tablets were taken from a temple, which had been remodeled and beautified for the occasion, and, enclosed in an elaborately gilded car, were carried through the streets on the shoulders of four men followed by all the priests, from the highest in rank sitting in splendid dress on a fine horse, to the lowest on foot and laden with different articles of clothing the supposed belongings of some dead ancestor. The streets had been cleaned and sprinkled with new earth all along the way, as the procession came in sight.

In connection with all this there was a great *matsuri* (festival), and all the tradesmen, showmen and every kind of performer turned out and endeavored to out-do his neighbor, for one full week.

My purpose in speaking of this is not to attempt to describe the event, but to tell you of the visit this Marquis Maida made to our school. Strange as it may seem, this man, who came to Kanazawa to worship the spirits of his ancestors, set apart sufficient time to visit a Christian school. During his stay he devoted one day to visiting the higher schools of the city and accepted an invitation through one of our teachers with whom he is acquainted, to include our school among them. Mr. Maida came bringing his wife, daughter, interpreter, two of his highest attendants, the Mayor of this city and several prominent citizens.

How did we entertain this guest, for whom the whole city had outdone itself? The party was ushered into our apartments and served with Japanese cake and tea, while we were being duly introduced. Then we led the way to the school chapel where teachers and scholars were assembled and carried out a short programme. A poem, composed for the occasion by one of our senior girls and set to music, was sung, and a copy of it presented to Mr. Maida. Then the school sang an English anthem. Our guest followed this with a few cordial words of advice, which were responded to by our Japanese superintendent. After this we led the way back to our apartments and served foreign refreshments.

Our visitors seemed greatly interested in the foreign furnishings and were in all respects very cordial. On taking their departure they presented to the school six volumes of the History of the Maida Dynasty, promising to send further volumes when they are finished. They set an hour for us to call, and when we accepted the conversation was largely concerning our school and work, in which they manifested considerable interest. Upon taking leave, Miss Shaw and I were each presented with a beautiful piece of crêpe bearing the plum blossom, which is the Maida crest.

Before leaving the city Mr. Maida sent his interpreter to thank us, for what he considered kindness on our part in en-

tertaining them. The newspapers discussed the matter freely for a few days, as an unheard-of event.

We simply desired to show a Christian school alongside the government schools. We were amply repaid and are sure that our visitors and the people of this city will be led to think more seriously concerning the work that Christianity is doing for Japan. *Ida R. Luther.*

IMAGE WORSHIP IN JAPAN.

Buddhism arrived in Japan after a long and laborious journey from India, *via* China and Korea, bringing, along with the new doctrine the worship of images, a form of piety quite unknown to the Japanese. The Shinto cult boasted, indeed, some eight million deities; but these were spirit-gods who dwelt, invisible, in every conceivable place and object. Naturally, therefore, when in 552 A.D. an image of the Buddha was presented to the Mikado Kimmei by one of the kings of Korea, there was great excitement in the country. The Emperor, who regarded the new religion with favor, caused a temple to be erected in honor of Shaka Sama—by which name Sakyamuni is known in Japan. The breaking out of a pestilence, however, shortly after, so stirred up the people that the temple was destroyed and the image thrown into the sea. The image was in some miraculous way preserved and two of the most celebrated centers of Buddhist worship in the Empire, the *Tennoji* at Osaka in the province of Settsu, and the *Zenkoji* at Nagano in the province of Shinano, now claim its possession.

THE GOD OF THE TRAVELER.

Not long after this act of sacrilege the Emperor's palace was mysteriously burned to the ground by flames that were said to have fallen from a cloudless sky; upon which sign of heavenly displeasure a reaction took place, the temple was rebuilt, and priests of the new faith were invited to come from Korea and instruct the people. In the course of time these were followed by a corps of more priests, nuns, diviners and image-makers, and idolatrous Buddhism gained its foothold in Japan.

The images were almost exclusively of Indian origin and represented either Buddhas or some one of the disciples of Sakyamuni, or of the Hindoo gods that had been borrowed by Buddhism from the old religion in India.

Image worship became in time very popular in Japan. Not only in temples, but also in every shady grove and sheltered nook or upon every little eminence by the roadside one may expect to see a *Buddha* or a *Kwannon* or a *Fudo* or *Jizo Sama*, decorated with votive offerings for mercies received or with prayers for favors desired.

The accompanying picture represents one of these Indian deities, moss-grown and weather-worn with the storms and frosts of hundreds of years, presiding over the last resting places of his faithful worshipers.

Jizo Sama (Kishitigarbha), the god of

the traveler and the helper of all who are in trouble, holds in one hand a pilgrim's staff and in the other a ball which is said to be a symbol of wisdom. *Jizo* is also the patron saint of little children and one frequently sees his image, almost concealed under the covering of gay little bibs and other baby garments, that have been offered by parents in gratitude for the rescue of their little ones in peril or their recovery in sickness. Often, the figure is surrounded with stones placed there by pious hands. Just what is intended by this act of religion is hardly known, but it is believed that sometimes the souls of little children are so unfortunate after death as to be robbed of their clothing by an old demon hag, who requires them to pile up stones to form a bank for one of the rivers in the land of shades in order to redeem their garments, and it may be hoped that in some way *Jizo Sama* may be able to use to advantage in the spirit-world these good intentions of kindly disposed friends of the little ones on earth.

Caroline Alexander MacNair.

AFTER REMOVAL TO OSAKA.

[From a letter.]

We have been in our new home long enough to feel pretty well acquainted with our new friends and neighbors. Perhaps you know that most of the missionaries in Osaka live in the Concession, ground granted by the government for the residence of foreigners, but I am glad to say we have received permission to live out in the native city, which seems to us much more desirable, both because the ground is higher and more healthy, and on account of being able to reach a new and different set of Japanese. The girls' school, Naniwa Jo Gakko, is only a few minutes' walk from our house and we find it mutually helpful and pleasant to be so near together. We are not far from the celebrated old castle in which there are stones so huge they are the wonder of travelers, for it is hard to imagine how they were ever brought and put in place without machinery. This castle is now a part of the soldiers' quarters, and we are making an effort to get a work started among those young men.

The house we live in is built in foreign style and is very comfortable, but the windows and doors are so awkward and all the woodwork so rude that evidently it was built by a Japanese who knew little about foreign buildings. There is an artistic mound directly before the front door to prevent people who pass on the street from seeing into the house, and, according to Japanese ideas of gardening, not a spear of grass has been allowed to grow on the lot, so it looks desolate in spite of many pretty little trees and shrubs. We have planted alfalfa seed, which we hope will in time make a good sod.

It was hard to make up our minds to move down here from Kanazawa, but it seemed plainly the Lord's will that we should come, so we could not hesitate. Even the dear Christians at Kanazawa acknowledged this to be a more influential center. It will take time for us to know these people so intimately as we know those. However, we hope and pray that we may have the joy and privilege of seeing many more born into the kingdom as the result of our efforts here. I realize the importance of training and helping those who have already confessed the name of Christ, but I do long to win many more. Will you not pray that I may have success in this work? I can truly plead that I have given up more, this time, for the work than ever before, and I hope, with some assurance, that our heavenly Father may give His Spirit in such measure that I shall have power to win souls.

Shall I tell some of the ways in which I am trying to help on the missionary movement in this great city? Monday and Thursday evenings, I have classes for young men and women at one of the churches. They come for the sake of learning English, and I teach them English only for the sake of teaching the Bible after the English lesson is over! It often happens that members of such classes become earnest Christians.

There is quite a large city called Sakai, ten miles from here. The cars run down every half-hour, hence it is not difficult to go there Tuesday afternoon

and hold a meeting for women. Every other week it is a mothers' meeting. The evangelist at Sakai and the few Christians held a daily prayer-meeting during part of the winter at five o'clock in the morning, and that perhaps is one of the principal causes of the blessing they are having in their work. Among those seeking the truth in that city, are a man and wife who first became interested through the persuasions of their little boy, who is in the mission kindergarten. The father drank a great deal of *sakê*, but the child told him his teacher said it was very bad, and begged him to give it up. In their house they had an expensive god-shelf, but again the child objected and said he had learned at school that it was wrong to worship anything but the living God. The father became so much worked up over the entreaties of his little boy that he called to see the evangelist and both he and his wife have become earnest inquirers. His wife looked so happy when she said her husband had not touched *sakê* for two months, and I hear they took down their costly images some time ago, which shows how sincere they are.

Besides the meetings mentioned, I have one for women here at my home every Friday afternoon, each month there are several on Thursday, and Wednesday afternoons I try to help entertain soldiers whom Mr. Winn teaches. Saturday is often taken up with church meetings of some sort, so I have them nearly every day of the week. I sometimes fear I have too many meetings to do the work well, but it seems as if I could not drop any, and I pray God to make them the means of saving some.

ENTRANCE TO THE TENNOJI TEMPLE AT OSAKA, JAPAN.

I have a faithful old servant who came with us from Kanazawa, and I don't see how I could keep house and do missionary work without her. Her son is just prepared to become a military officer and has promised to support his mother from this time, but, I am thankful to say, she is as loath to go as we should be to have her. She says she will not leave us as long as she can work.

(*Mrs. Thos.*) *Lila C. Winn.*

A CHRISTMAS TREE IN JAPAN.

The little chapel in Tsuno-hadzu, a suburb of Tokyo, had been trimmed with orange branches and the natural fruit. Two Japanese flags were draped before the pulpit, while at one side a Christmas tree was screened by our Stars and Stripes. The sixty children who come regularly to Sunday-school were there, also their fathers and mothers and grandmothers, and some of the young men from the night school.

Mrs. Fukuda was in charge of the exercises, reading off the programme and presiding at the organ. She is a mite of a woman physically, but a mine of energy and executive ability, hand in hand with her husband in every good work. That programme was carried out to perfection. Every child was in the place where he belonged. All knew their parts and went through them with spirit. When the time came for distribution of gifts, Mr. Fukuda removed the American flag saying, "We have used this flag because all the fruits on this tree grew in America." Black eyes twinkled and shaved heads nodded as dolls and pictures, bags, warm sleeves, scrap-books and pencils came to view. Each vibrating bit of humanity seemed to get just what was wanted—a satisfactory state of affairs.

The Saiwai Kwai (Happy Society) numbers about twenty. These little girls, who come every day to study and sew, received extra gifts, purchased by their own earnings—school-books, aprons, etc.

All this Sunday-school, night-school, and Saiwai Kwai are features of the evangelistic department of the Sanitarium.*—From a *Missionary Letter.*

* Begun by Mrs. True, now in charge of Mrs. Okami, M.D.

HOW THE BATTLE GOES AT FUKUI, JAPAN.

[From a letter to the Missouri Endeavorers last May, from their "own Endeavor Brother."]

The work in this city of about 50,000 people was first opened about eight years ago, but since this is a very strong Buddhistic center growth has been exceedingly slow. There have been no baptisms here for nearly two years, but last Saturday four candidates were examined who gave satisfactory evidence of having found the Saviour. Next Sunday* I hope to have the privilege of baptizing them. God grant this may be the beginning of better, brighter things in this idol-cursed region.

Just across from our home is a Buddhist theological seminary for the training of priests. Within two minutes' walk there is also a famous shrine, and next week the annual festival will occur, when thousands will assemble to participate. These surging throngs of idolaters almost make our hearts sink within us. I wish you could see these ignorant, deluded masses worshiping their gods. You would wonder why so much has been said about Japan's having little need for missionaries. O Endeavorers, the need is tremendous!

My wife well remembers twelve or thirteen years ago, when Japan *seemed* more nearly Christianized than it does to-day. But we believe that we are now on the threshold of better things. Buddhism is making an awful struggle for existence, even doing its utmost to influence legislation. At present an attempt is being made, in the higher educational council of the country, to exclude all religious instruction from every school in Japan. This, of course, would be disastrous to mission schools. The Japanese young man of these days, considered as a class, has no religion. He has lost faith in old religions, and has been taught that a belief in any is an evidence of weakness. Pray, *pray*, that God may not allow Japan to make shipwreck of her large possibilities.

Mrs. Jones has been trying to rent rooms in Fukui (*Foo-kwe*) that she may have Sunday-schools for the children, but so far the way is completely blocked. Buddhists, under the leadership of their priests, combine in an agreement not to allow Christians to rent any rooms for religious services. Fortunately we have buildings rented, here and there, where we can hold a few meetings.

One of the very encouraging instances in our work is the conversion of a large liquor manufacturer. He determined after years of hesitation to investigate the new religion, whatever the personal cost to himself. He found that liquor-

* They were baptized May 7.—Ed.

making and drinking are wrong. A few months ago he wrote me saying that the manufacture of liquor has been the business of his family for ninety years and that it had been his intention to teach it to his son and grandsons, but on studying the Bible he had learned that the business is wrong and he was determined to stop it. He *has* stopped, and is humbly seeking baptism. He is the only believer, besides the evangelist, in his town. Pray that God may use him as a foundation rock for His church in that wicked city.

We are not discouraged. God's promises are sure. *William Yates Jones.*

THE NEW ROOF AT WOODSTOCK, INDIA.

The Woodstock school building at Landour in the Himalayas, by reason of the heavy snow and rain in its local-

NEW ROOFS AT WOODSTOCK.

Photographed from a height above. Copy sent by Dr. Alice Mitchell.

ity, is in constant need of repairs. Three or four years ago a new roof became a necessity and money was appropriated for it. Just then the terrible retrenchment was ordered and the money was used to support teachers and to sustain small schools on the plains and elsewhere. Meanwhile at the school, pails and pans and tubs were set about to catch the rain where the roof leaked.

A year or two later another appropriation was made for the roof. Again extraordinary distress from famine and retrenchment compelled the mission to use the money to sustain life and schools which were ready to perish. By this time the heavy snow caused the roof to sag threateningly, and, during the rains, water literally ran down flights of stairs, fell through one story to another, poured in upon beds so that at night no one slept. Typhoid fever visited the school, death even stalked in and carried away the precious son of Dr. C. B. Newton.

When Mrs. Andrews took charge of the school last winter, she made an earnest appeal to the Philadelphia Society for a new roof. The truth was no sooner known than a lady who really "believes in missions" sent one thousand dollars for roofing, by cable dispatch, in order that the work might be accomplished before the rains set in about the middle of June. Within six weeks the roof was on and a fearful load of anxiety was removed from the faculty of Woodstock, while the work of the hands of God's devoted handmaiden was established "upon the top of the mountains." *M. W. T.*

SOME EVANGELISTIC EFFORTS.

KANAZAWA—Since the railroad has come, I have started some evangelistic work in the country which I enjoy very much. Kanatsu is a city thirteen miles away, where a faithful evangelist has been laboring for about ten years with but little to encourage him until, now, his faithfulness and patience are being rewarded by some apparent results. I am glad to be able to assist him a little once a month.

A hundred were present one evening and listened with intense interest to explanation of the Bible and temperance pictures by means of a magic lantern. One "woman's meeting" was composed of 15 boys, 20 young men and only 2 women, but they encouraged us greatly with their quiet attention and respect during the talks which Yamamoto San and I made, and at the close of the meeting were eager for our tracts. These young men are students at an agricultural school near by and come from all

parts of the country, some from regions where Christianity is unknown.

Francina E. Porter.

FUKUI—Mr. Jones and I went to the adjoining town of about 15,000 and opened a meeting for women. Mr. Jones went along for protection as the meeting had to be at night; the women were afraid to come out in the daytime. I have not succeeded in getting a helper yet or she, of course, would have accompanied me. Seven women heard the gospel for the first time, listening attentively. This was the first meeting for women ever held in Takefu. Mr. Dunlop and Mr. Jones held a public meeting there since, and to their astonishment five hundred people were present.

Having just returned from America, I know how able the people at home are to support the work here. If once they could be in a city like this with a temple at each turn, a Buddhist seminary at one's back door and no money to work with, their hearts would be touched and their pocket-books opened. For in spite of all plans, new work especially cannot be carried on without money. One may do a little by slow degrees, but in the meantime thousands may perish that might have been saved. I believe the work needed here is meetings for women and children in every town and village where we can get a place to hold them, and it is not to be expected that Buddhists will rent rooms for Christian meetings unless well compensated.

(*Mrs. W. Y.*) *Mary Brokaw Jones.*

FIRST MONTHS AFTER FURLOUGH.

We left the United States, for our home in Yamaguchi, the latter part of September and arrived in Japan October 24, but remained in Osaka and vicinity till after mission meeting in November. We then came back to these familiar scenes, in a very unfamiliar way, by train instead of a small steamer, till within ten or twelve miles of home; from there as usual we took jinrikishas.

Everything looked so unchanged that it soon was almost difficult to believe we had really been away for more than a year, or had traveled so many thousand miles since our eyes last rested upon these mountains.

It was a great pleasure to find all our fellow-workers here in fairly good health and, of course, working as hard as ever.

A new preaching place has been opened, on a street convenient for soldiers passing by, and every Thursday evening and Sunday afternoon either Mr. Curtis or Mr. Ayres preaches, sometimes to good audiences, sometimes to those who come and go so frequently that the service becomes a series of little sermons preached afresh to each set of listeners. We have a new Bible-woman who is one of our own girls, graduated from our school here, then from the Bible School in Tokyo, and now has come back to help here, under Miss Palmer's direction. She plays the organ for services, visits homes and assists in women's meetings. A Young Men's Christian Association has been formed, rather two of them, one in connection with our church and one composed of students in the government college, and the missionaries assist both societies.

A special effort is being made to get a hold upon people who will not attend preaching services, by inviting them to our homes in a social way and then talking Christianity. We trust some good results may come from this. One gentleman, the best surgeon here and head of the hospital, at such a social gathering a few weeks ago asked Mr. Ayres "How many happy days he had in a year?" and seemed much impressed by the reply, as to the value of this religion in giving joy.

The wide territory under care of the two men residing here makes itinerating a necessity, so a good deal of time is spent in visiting out-stations. Some can be reached without much difficulty, but others are in places where mountains must be crossed and poor roads are the rule. Without bicycles, one hardly knows how the trips could be made. There are twelve different places in which the gospel is preached every week, and ten more are visited less frequently. Some thirty baptisms had taken place in ten months. There seems to be little opposition; the chief difficulty is indifference, and who can overcome that but God Himself?

(*Mrs. J. B.*) *Marian S. Ayres.*

AFRICA.

MRS. REUTLINGER wrote from BENITO, April 24, 1899:

You know that in the civilized world Africa and its people are consigned to a very low place, and the feeling sometimes comes that we partake of this want of consideration. I do not think there can anywhere be found a more needy place, and the people are always willing to listen to the gospel teachings.

I wish you could see our

SABBATH CONGREGATIONS,

for instance, all so quiet and orderly, and attentive to the service. Our school children already form quite a congregation by themselves, numbering about eighty. For a stranger it would be an amusing sight to look over the crowd. There sits a little old man, his face framed in white hair and whiskers, clad in a black frock coat and the native loin-cloth. He holds in his hand a regular stovepipe hat, that looks as though one of our chimney-sweeps at home had had the first use of it. Not far from him sits a dandy, with high, starched collar, coat closely buttoned, and a display of yellow metal watch-chain, if that can be called a watch-chain from which probably only a trunk key depends. A handkerchief nicely folded protrudes slightly from the breast pocket. His shoes are probably too tight for feet unaccustomed to such fetters, and when he leaves the church he will more likely carry them in his hand than on his feet. The women

LOVE TO ADORN THEMSELVES

with bright beads, ivory hairpins, and many wear colored silk handkerchiefs about the head. Notwithstanding all our efforts but few of them wear dresses, most adhering to the native *sandi*; if this is properly worn we are content. As they have to look to their husbands for what they get in the clothing line, we cannot expect too much of them. Poor souls, they are to be pitied; they have not yet tasted the earthly blessings which can only come into the life through our Saviour. Homes without love must be but a libel on the name. We recently had the

PLEASURE OF ENTERTAINING

some of our dear fellow-laborers from Batanga. As usual, we sent out our boat, the *Willie*, to Bata, our nearest seaport, to bring them from there. The captain of the steamer kindly took the boat on board, and when opposite Benito, about seven miles out from shore, dropped them alongside to make their way in. They arrived here at two o'clock in the morning. We had managed by contracting to prepare two rooms for them. This house was originally built for Miss Nassau, but by patching on and hanging on here and there, we have managed to make a number of friends very comfortable. Now the whole structure is giving way on account of dry rot in the beams and timbers. The mission has sent in a request for a new house.

INDIA.

MRS. R. G. WILDER wrote from KOLHAPUR, West India, June 16:

I have written with my own hand only two or three letters since the breaking of my arm some three months ago. I am thankful to say, God in His great mercy has nearly restored to me its full use, so that I am quite able now to write to my friends, who have, I feel, been offering many prayers for me, that God is answering.

We are now in Kolhapur, Grace and I, living in the bungalow that Mrs. Ferris occupied for some years, very near to our dear old home. It seemed best that the young ladies should stay for a time with our missionaries at Miraj, who very kindly invited them to occupy a vacant building near the hospital, where they are to try housekeeping by themselves, for a time, as they go on with the pundit in the study of the native language.

At present a very important work seems to

lie before us in trying to help along our Native Christians in the life of faith in Christ. Many from our city and from villages around come to see us. We meet with much to encourage, but we also find some things to make our hearts sad. When the heavy rains are over we hope to go with the young ladies to visit villages where the Christians have been suffering much from persecution. Pray for us especially that we may find

THE RIGHT PLACE FOR OUR SETTLEMENT

to locate, and that our missionaries may help us in coming to the right decision in this matter, at our mission meeting next October.

Missionaries and Native Christians gave us a warm welcome and Christian greeting on our return. There was a large gathering in our chapel, where our pastor, Rev. Shivaram Massoji, led the meeting. Wreaths of flowers were laid around our necks, speeches were made, hymns sung, and earnest prayers were offered to God for us.

I must now stop and get ready for our Maratha women's prayer-meeting this afternoon. I enjoy these meetings with our Bible-women and other Christians; but there is no part of the work that I am more interested in than my Sunday-school class of twelve older girls in our dear Mrs. Goheen's boarding-school.

GENTLE TEACHER, HELPFUL PUPILS.

MRS. KELSO wrote from SAHARANPUR, May 24:

. . . My teachers have both been on the sick list for weeks, leaving me to manage the school myself. Meantime, the women pupils have been kind and helpful, ruling slates, one teaching hymns to the tots, another hearing a lesson in Hindi or Urdu while I give my attention to the English class or Punjabi or some other lesson. The children's teacher, though a sweet and gentle creature and one who got the children on in reading, was not a strict disciplinarian, so I have had to subdue them—they are such monkeys! It would amuse you to see a most innocent-looking mite stand up and report that Maryam or Elizabeth sitting near her has pinched her, and perhaps, while you have seemingly not been paying attention, you have noticed that Miss Lavinia with the innocent face has been using *her* fingers! The women have all worked amiably together and even now, while it is so hot, are doing well. May many a woman now learning here become "a light set on a hill" when planted in some village or town! Some who have already gone out have been very useful.

All the work in its different branches is doing well. Dr. Forman has his hands very full, with [besides medical work and preaching.—ED.] over a hundred orphan boys, some at carpentering, some weaving coarse cotton cloth, some at shoemaking, others weaving iron mattresses, etc., and at the same time getting an education; so I hope you will be able to help on this worthy old institution. Though many of our old boys turned out badly, many have done well.

Two days ago Mr. Sample, a minister from the United States, and I went with Miss Dunlap to her

LEPER ASYLUM.

Mr. Sample kindly bought some melons as we drove through the bazaar and gave the women a treat. You should have seen how pleased they were! How little it costs to give pleasure to poor people, and how many opportunities we lose, ourselves, in this way! You will remember perhaps that the Pittsburgh ladies donated several hundred rupees for new leper houses. Now come out and see the comfortable clean homes these poor, lonely, suffering creatures have. "No fear of fire now, Mem Sahib," they said, and "look what nice verandahs in which we can sleep when it rains." Each woman has a room to herself, and it is touching to see the neatness there, the floor clean and small stores of fuel carefully piled away for the rainy season, a small air-tight granary made of mud for their store of corn. They were nearly all village women, so are thrifty. Sometimes they quarrel, but as a rule they live peacefully and are able to respond to questions about what they have studied or rather memorized.

MISS PRATT wrote from AMBALA, April 20:

The Bible-woman has left me. I could not give her as much salary as she wanted, so she coolly walked off

FOR A FEW MORE RUPEES.

It is difficult to find and keep helpers; some one is sure to offer girls more than we can give and they go. We often feel that the work is better left undone than to be done by such people, and yet the work is before us.

Last Saturday I invited all my schools [Mohammedan.—ED.] over to the bungalow for a little treat. Part of them came, only one teacher out of them all, and I sent a close cart to bring her. "No, none of my girls can go; their parents will not let them." This proved true, and I said, "Well, how about such a custom, do you like it?" She shook her head, saying emphatically, "No; we never

can go anywhere, never see anything, never see anybody." Once she went to Mecca. She was shut up and saw nothing until she arrived there. She was there one month and, with a *burqua* to protect her, could go where she liked. "Yes," she said. "For one month in my existence I have lived in the world; the remainder I have been dead, hidden in a *purdah.*"

I was so sorry for the poor thing, and I decided that if they can get any comfort out of their books, no pains ought to be spared them.

A SUCCESS.

One of my old Dehra girls came through here, not long ago, on her way to Nahan, where her husband is engaged to teach the Rajah's son. The Rajah has asked him to preach, and said he would build him a church and send to America for an organ. Mr. Brooks is a fine player, so he has begun holding services. Who can foresee the end of the influence of a good Christian family? I cannot help feeling thankful for every success like this instance, in our work.

Another school-girl was spending some time with us. Dr. Carleton got her to settle all the closets and cupboards in the new hospital because she was "so reliable."

The picture rolls come into use nicely for my schools. Dr. Carleton has used a few for the hospital, also; such pictures as the people would easily understand.

CHINA.

MRS. DOOLITTLE wrote from HANG-CHOW, June 9:

I have brushed the type and oiled the rod of my typewriter, and now I think there is no obstruction to a little chat between you and me.

I have just returned from a longer itinerating trip than is often made in these parts of China. I have been absent eight weeks and one day, all that time hearing no foreign voice, until the day before I reached home I spent the night with a friend, an English missionary.

ITINERATION IS MOST DESIRABLE

of all missionary work, but all dispositions cannot make a success of it. You must forget your home comforts and associations, and have the only thought in your mind, "The salvation of souls." During this trip I slept on beds of straw, on boards with a little straw to make them soft, and on boards only. I always take my own bedding. We can under difficulties do a little washing, but it is unsatisfactory. To take servants, washing utensils, irons, etc., is altogether too expensive. I dare not carry very much home food, for coolie hire takes woefully from our itinerating allowance. On this trip I lived much of the time on dried fruits and cereals, both light in weight and inexpensive in carriage. I took five or six tins of meat, so strength would not give out. Eggs can be purchased at all places but, unfortunately, I cannot eat them frequently. All through this trip the Lord kept me and two Bible-women with me, and we returned in excellent health.

We entered 50 cities and villages, and a small estimate would be

5,000 WOMEN WHO HEARD OF JESUS.

In one talk we could not tell as clearly as we desired, but were not the heart hard the conscience could have been aroused. Much of the time I felt myself on exhibition, for in nearly all the places no foreign woman had ever been. To many of the women I could not say anything, for their dialect is different from that of the men who read and can therefore understand much that the poor women know nothing of.

Mr. Garrett and Dr. Hallock have been through much of this country, but the women are so shy that they never appeared to them.

Our first place was Dang-ke. In the family with whom we lived was a young wife, very eager to learn to read, with no other thought than to read the Bible. I taught her all I could, and have the promise that she will come to Hang-Chow and study. At Dang-ke we heard of a church of the China Inland Mission, and visited it; the Christians were delighted to see us.

An invitation was extended to us to visit a distant village, where the people meet in the church only once a month, it being so distant. We accepted, for it is good to "strengthen the brethren" of other denominations. A helpful four days was spent in their midst.

In the Pu-kang district we found a few Christians, warm-hearted and earnest, and many inquirers. These were all readers and could understand me. What a dreadful sinking of the heart when you long to tell the story, so sweet, so simple, and the only response to your effort is "Don't understand"!

The lovely mountain scenery at home does not excel the scenery I passed through these two months. God has made everything beautiful and plentiful, still the heart is hard. The more God blesses their storehouse, the more they give to and praise their idols. God cries, "How can I give thee up?" and has sent His servants to them. Will they hear Him? Read Hosea, eleventh chapter, and we see the heart of God for this people.

HOME DEPARTMENT

PROGRAMME FOR OCTOBER MEETING. Topic: PERSIA.

Prayer, by the Leader.
Business.
Scripture Reading [by Mrs. A., and B., C., D., E. and F.].
2 Chron. 36: 22, 23; Ezra 1: 1–4; Esther 1: 1–4; Isa. 45: 1–4, 59: 1; Nahum 1: 15
Hymn—"Oh, Where Are Kings and Empires Now?"
Location of Persia missions and workers [stencil list]. Mrs. G.
Comparison of above with the State in which we live. Mrs. H.
"A Dozen Questions"—[Answered by twelve young ladies].
Prayer [in view of conditions shown by these answers]. Mrs. I.
Present cloud over West Persia Mission. Mrs. J.
General hindrances to success in Persia.
a. Political. Mrs. K.
b. Social conditions. Mrs. L.
Prayer for Missionaries amid Obstacles. Mrs. M. and Mrs. N.
Remembered, from Persia in the year past. Mrs. O. and P., Q. and R.
Items (one minute) from all fields. [Voluntary voices.]
Hymn—"Peace, Perfect Peace."

X.

Systematic Study of Missions for Young People

LESSON XII.—PRESBYTERIAN MISSIONS IN JAPAN.

The 43,000,000 people of Japan, "the Great Britain of the East," were once grouped in five distinct classes, nobles, gentry (or warriors), farmers, merchants and artisans, and the *eta*, or pariahs, who work in leather and practice other so-called ignoble occupations. The progress of modern events has legally and practically obliterated all these class distinctions, except that between nobles and ordinary people. Like other civilized peoples the Japanese are, on the average, eager for education, although steeped in superstition, and are respectful toward their elders and practice filial obedience.

The People.

Under the present regime, established primarily in 1868, but more completely with the promulgation of the national constitution in 1889, Japan is a constitutional monarchy, with a Cabinet, House of Peers and House of Representatives. From the earliest times the same dynasty has reigned in Japan, kept unbroken as a result of the practice of adoption.

The Government.

Shintoism, the early faith of the Japanese, consists in deification of nature, and reverence for ancestors and rulers, whom the people deem divinities. It lacks the necessary spiritual element. Buddhism reached Japan about 550 A.D., but so modified that the original simple atheistic philosophy of which it was composed had become a sacerdotal system, with altars, priests, ritual, monks and nuns. Buddhism, with moral standards lowered and glory gone, is still the religion of the masses. Confucian philosophy also exercises a powerful influence.

Religion.

An abandoned Buddhist temple at Kanagawa was the home and church of our first missionaries to Japan. The work began with distribution of a Chinese translation of the New Testament, which some of the people were able to read. Later, Japanese translations of Scriptures and tracts were made. After three years the mission was transferred to **Yokohama.** After thirteen years of seed-sowing the English-speaking people in the city continued in prayer two months, and at length the Holy Spirit descended with power, and the missionaries saw the first fruits of their labors in the ingathering of souls. Today there are a number of churches in Yokohama, some of which have native pastors and are self-supporting.

Eastern Mission, 1859.

Tokyo, the capital of the Empire, is the main center of our work in Japan. Regular church work there is carried on in part by Japanese pastors and evangelists. Presbyterian churches in the city, about ten, constitute the main strength of the Presbytery of Tokyo, one of five presbyteries now organized. Churches and preaching places exist in many towns around Tokyo.

The Hokkaido, or North Sea Circuit, embraces Yezo and Chisima islands. **Sapporo,** in the former, has a self-sup-

porting church, and a flourishing girls' school.

Western Mission, 1879.

Kanazawa was the first station opened in the West Japan Mission. In 1879 there was not a Christian in all the western provinces of the Empire. Now Japanese pastors are in charge of the two churches in Kanazawa, while groups of Christians may be found in many neighboring communities and organized churches in some of them. Our missionaries carry on evangelistic work in three or four out-stations.

Osaka has three flourishing churches, nine chapels and ten Sunday-schools, as a monument of fifteen years' faithful missionary work there.

Hiroshima is important as a military and naval station. Soldiers were the first converts there. In 1884 a church was organized and four sub-stations have been established since.

Kyoto, one center of the American Board work in Japan, has a Presbyterian church and two schools for children.

Fukui is in the heart of the region of the so-called Buddhist Alliance, and the opposition to Christian propagandism is particularly strong.

Yamaguchi station has 18 churches and chapels connected with it. Here, as elsewhere, the Japanese Christians largely carry on the church work.

Education.

It has been said that "The kingdom of Christ entered Japan through the medium of the schools." Our first missionary instructed Japanese youths in mathematics, science and English, neglecting no suitable opportunity to teach them about the Christ. These young men, later, entered the army, carrying, in addition to their material weapons, "the sword of the Spirit."

In Tokyo the *Joshi Gakuin* has 100 girls in attendance, and many of its graduates of former years are engaged in some form of Christian activity. Upwards of 500 children are in the Tokyo day schools. There are two professional schools in Tokyo; one for Bible-women and one, the *Méiji Gakuin*, supported conjointly by the Presbyterian (North) and Dutch Reformed Churches in America, is devoted to training young men either for the ministry or in the Academic Department.

The school system of Osaka includes a boarding school of fifty girls (with industrial department), two day-schools for children and a kindergarten. There are also good girls' schools at Yamaguchi and Kanazawa.

A Point Gained.

The political scheming of the Jesuits, 300 years ago, was responsible for the idea entertained in Japan that to be a Christian meant disloyalty to the Empire. The valor of Japanese Christian soldiers in the war with China in 1894 has eradicated that false impression, and has placed all Christians upon a better footing in the realm.

Another Point.

Presbyterianism exists in Japan in the form of a native church organization which is the result under God of the joint work of six missions representing respectively these Churches in the United States: Presbyterian, North and South; Dutch Reformed and German Reformed; Cumberland Presbyterian; also, the United Presbyterian of Scotland. This is a grand object lesson in church union.

ST. LOUIS. *Carl I. Ingerson.*

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. What is to be said in favor of Japanese etiquette? Pages 243, 244.
2. What variety of schools for children have the Japan Missions? Pages 244, 245.
3. Locate (adding facts) our five boarding-schools for girls in Japan. Pages 240, 242, 247.
4. By way of what country was image worship introduced into Japan, and where are idols placed? Page 248.
5. What signs of energy in Buddhism in Japan? Page 251.
6. At which station are there efforts for soldiers? Pages 250, 253.
7. Why and where was a business abandoned that had been in a family 90 years? Page 252.
8. Where were women afraid to go out by day but not at night? What were they out for? Page 253.
9. How do Yamaguchi missionaries travel in working their field? How many preaching-places have they? Page 253.
10. Why don't the women around Benito wear dresses? Page 254.
11. What did the Mohammedan woman say about her outing to Mecca? Page 256.
12. How many communities did Mrs. Doolittle visit in two months, and how many women did she and her assistant address? Page 256.

YOUNG PEOPLE'S HOUR AT PRESBYTERIAL MEETING.

HOW CAN IT BE MADE MOST PROFITABLE?

A problem for programme makers, the answer to which depends largely upon the question whether an audience of young people will be gathered, or only older workers who wish to carry home to their young friends helpful hints and inspiration.

Some Ohio workers send these suggestions:

From A. S. D., Wooster, O.

1. Give the hour in charge of the youngest-hearted woman in the Presbytery, who is fitted to conduct it. (She may be sixty, but she must be young.)

2. Begin early to plan.

3. Announce it well. Send notes to school-teachers, inviting them to bring their pupils.

4. Appeal to eye-gate, as well as ear-gate. Mounted pictures to illustrate life in heathen lands; dolls dressed in foreign costume may be on exhibition in an ante-room and attention called to them by the leader. Maps and charts also may be displayed, especially such as can be made easily and at small expense.

5. Have a bright woman tell of the best Young People's Meeting that she ever attended. Let others follow her (as if it were impromptu).

6. Have a young delegate from each local society, if possible, and make the meeting so informal that they will not hesitate to put in a query, or to say, "How we do in our Society or Band."

7. Have a short, perfectly prepared exercise by a Band or Junior C.E. if there is a competent leader.

8. Have some well-beloved speaker, of attractive personality and fondness for young people, to give a ten-minute practical talk.

9. Have a *spiritually-minded* person to give a brief talk on heart-love for mission work or incentive to it. I believe that young people do not always want to be entertained, but would more willingly attend meetings and invite others if they knew that they would gain good to carry away.

From M. B. M., Findlay, O.

We give a whole day to our Presbyterial C.E. Union. Every society, Senior and Junior, sends delegates. Our missionary always remembers us with a letter, and we find a day far too short for all we want to do. (The programme for 1899 included reports, addresses and a conference, not all bearing directly on missionary work.)

From L. V. F., Columbus, O.

We give two hours the latter part of the afternoon to the Young People's work. The delegates give short reports of their methods, etc. Then, if possible, we have a short talk from a missionary or some bright woman thoroughly interested in this part of our work. At the close the Y. P. Secretary likes to gather the delegates for a little informal talk.

S. D. H., Wooster, O.

Let the Missionary Committee of the C. E. Society of the place where the meeting is to be held take charge of the hour and report fully the work of the Society. Let the other missionary organizations of young people, Bands, Sunday-school, etc., have part in the exercises. Let a bright speaker give a map-talk on the Presbytery, locating the churches and telling what the young people are doing for missions. Close with a bright, enthusiastic address from some one thoroughly acquainted with the work, possibly a synodical officer, whose message shall be one of inspiration to higher work for the Master.

From L. B. G., Wooster, O.

The Young People's Hour has seemed to me more profitable when members of the Young Ladies' Societies and Bands have taken part, with brief papers, recitations and songs, rather than when the time is occupied by the Y. P. Secretary. To get the young workers willing to speak in public seems important.

From M. L. S., Middleport, O.

I feel that what the young people of our presbytery need is to be made to understand their responsibility towards the definite work laid out for the State, and their relations to the Presbyterial Society. Addresses or discussions that help in these directions will be profitable.

Others suggest a Model Missionary Lesson for children given by an experienced leader; a question-box in which knotty questions may be deposited; a

series of brief papers on points that have come up in the year's correspondence, each one to be followed by a few moments of discussion; a clear and attractive presentation of any special work assigned to the young people, with instructions where to obtain information about it, how to send money, etc. One aim of the hour should be to make the young people acquainted with their own Secretary and to give her an opportunity to gain a hold upon them.

May we not hear from others?

Fanny U. Nelson.

THIRD CONFERENCE* OF THE WOMEN'S INTERNATIONAL UNION

IN CONNECTION WITH THE REFORMED AND PRESBYTERIAN CHURCHES.

The days are rapidly drawing near when the General Council of the Alliance of the Reformed Churches holding the Presbyterian system will assemble in Washington, D. C. The deliberations of the Council are not specifically upon missionary topics but embrace a wide range of ecclesiastical subjects.

Simultaneously with this gathering, for the third time, the women will hold a Foreign Missionary Conference, Oct. 2, 3, 4, in the Church of the Covenant (Rev. Teunis Hamlin, D.D., Pastor).

The session on the afternoon of the 2d will be attended exclusively by the Executive Committee, which is composed of the officers and delegates or their representatives. For the following days an attractive and comprehensive programme has been carefully prepared. World-wide as is the Union in its representation, great will be the interests considered and large are the results expected.

Names of delegates and missionaries representing the respective Woman's Boards and Societies have been received from the Free Ch. of Scotland, U. P. Ch. of Scotland, English Pres. Ch., Irish Ch., Dutch Ref. Ch. in South Africa and Pres. Ch. in Canada, as well as the Cumberland Pres., United Pres. and Reformed Ch. (Dutch) in our own country, and from the Women's Boards of our own denomination.

One delegate only may be sent from each Woman's Board as its representative. *Delegates and missionaries* are entitled to free entertainment for the three days of Conference. Wives of delegates to the Council are included in the hospitable invitations extended to its members during the ten days' sessions.

Mrs. Wallace Radcliffe, 1200 K St., N. W., Washington, D. C., desires that those who are entitled to entertainment communicate with her promptly. She will also furnish names and rates of hotels and boarding-houses to those who desire them.

A reduction will be made in railroad rates which will be available for *all persons* attending the Council or Conference, full notice of which will be given in the religious papers after Sept. 1, when *Mrs. O. B. Brown, 411 Spruce St., Le Droit Park, Washington, D.C.*, may be addressed for further information on railroads. Full details of programme and social functions will be found in the papers during the next four weeks.

What better preparation can we make to arouse an interest in our work for the coming winter than to plan, if possible, to attend this important and interesting Conference, and as a "girdle round the earth" shall be formed, not only by personal representation but by prayer and holy fellowship, fresh impetus will be given and received which will carry us forward in our united effort to make world-wide the knowledge of our Lord.

Emily J. Posey.

* See also WOMAN'S WORK for May, p. 140.

THE DETROIT CONVENTION: A SNAPSHOT.

"The very best of all!" so said all who were in a position to compare it with former conventions. Why? It was not greater in actual numbers. It was not so much better in arrangements as to leave its predecessors entirely in the shade; although there were some new features introduced which were so admirable and so filled a need that it is safe to say they will never be omitted from future gatherings, as the bicycle tent, the restaurant tents, etc. It was

not greater in its speakers; the same men, or equally good men and women, have been present at other conventions. Why was it the best? Because more largely than at any preceding convention it was dominated by three leading ideas:

The Unit; the Power; the Multitude. Or, *personality*, *spirituality*, the *gospel for all.* It was not men or women who made the deep impression for right living on the multitudes of young people, though human instrumentalities were used. It was the felt power of the Spirit of God present in all meetings and influencing hearts and lives for a closer walk with God and a braver battle for one's fellows in life's struggle, near or far.

The "Quiet Hour" each day; the "Quiet Pause" in each session, for ten minutes of personal contact with Christ; the solemn hymn of personal consecration tenderly and appealingly sung many times during the various sessions; stirring addresses by the general officers, by men and women of power, gained through consecration and service; the noon-hour evangelistic services; the quiet but intensely earnest presentation of the world's needs by missionaries from all parts of the world;—none could put himself under such influences without marked effect for after-life.

The president's annual address, "Going and Growing," founded on the marginal reading of II. Sam. v. 10, gave the keynote of personal growth in a vivid way. The twenty-third psalm, in its divisions of "possession, position, promise, progress, provision, prospect," made a new reading of joy and strength of that ever-old, ever-new pastoral. Missionary addresses, with the ringing words of one speaker, "Go and Do!" supplied the outlet for consecrated energy now aroused. Some telling blows were struck at Mormonism and other dangerous "isms" in our country; the aims of the Good Citizenship Committee were more clearly defined and enlarged in scope; the work of Foreign Missions was more than ever emphasized. Christian Endeavor Societies are urged to advance by supporting their own missionary.

Your reporter has said nothing of waving flags, singing bands, fragrant flowers, wonderful music, eloquent and witty addresses. These were all there. But these all "pass away." What will "remain"? I believe we may confidently expect a powerful crusade against Mormonism which will not rest satisfied with a half-victory; a demand of no uncertain sound for arbitration and peace; a stronger fight against liquor and its banded interests; increased gifts for missions and more workers in the field: and these the outward expression of a deepened spirituality of individual life. Yes, it was the very best of all.

D. B. W.

Congratulations to our valued contemporaries, *The Missionary Friend* (Boston) on the occasion of its thirtieth birthday, and the *Woman's Evangel* (Dayton, O.) of its twenty-fifth.

BOOKS RECEIVED.

Among India's Students. By Robert P. Wilder, M.A. (Fleming H. Revell Company); cloth, 80 pp.; 30 cts.

This little book is the contribution of a specialist. Mr. Wilder has devoted several years to individual labor for a very influential class in India—the students. The records of these pages open our eyes to the struggles and mental darkness and oppositiou which the young man in India must go through in order to be a Christian. To guide such into the kingdom is evidently a work requiring great patience, tact and love.

The Missionary Manual. Amos R. Wells. (United Society of Christian Endeavor, Boston and Chicago.)

There are other manuals for the assistance of the missionary committee or leader of meetings, but this newest one is by far the fullest we have seen. It is a hand-book for conducting societies, not of information upon missions. It is in small compass, clear in arrangement, overflowing with originality, and offers "methods" in profusion. Because it is designed for "young people's societies" need not deter those of any age from borrowing hints from its pages. It will have nothing to do with stereotyped, dull meetings. It gives suggestions on such points as: The Last Ten Minutes, A Summarist, A Twelve Facts Meeting, A One-Missionary Meeting, A Quotation Meeting, etc. We agree with a friend at our elbow who remarks that "it needs a person of discretion to use this hand-book to advantage," and at one point we entirely differ from the author. When he advises young people at home to get up a correspondence with native Christians in different countries, we draw the inference that he has not had much experience in such letter-writing. It has done harm rather than good. The young people are rare who know how to write suitably to persons of a different race and language, in a country from which they may have never seeu an individual.

SINCE LAST MONTH.

ARRIVALS:

July 23.—At New York, Miss Lienbach, from Hamadan, Persia. Address Montgomery, Pa.
Dr. Jessie Wilson, from Hamadan, Persia. Address New Wilmington, Pa.

July —.—At San Francisco, Rev. B. C. Henry, D.D., from Canton, China, in seriously impaired health.
W. H. Dobson, M.D., from Canton, China.

DEPARTURES:

July 29.—From New York, Jos. P. Cochran, M.D., and son, returning to Urumiah, Persia.
Miss Jennie Dean and Miss Mary Van Duzee, returning to Urumiah.
Miss Lillie B. Beaber, to join the mission at Tabriz, Persia.
Mrs. Sarah J. Rhea, to visit her daughter, Mrs. Wilson, at Tabriz, Persia.
Miss Louise Wilbur, teacher for missionary children, Urumiah.

July 31.—From Vancouver, B. C., Mrs. J. C. Melrose, returning to Hainan.
Dr. Leila L. Doolittle, to join the Central China Mission.
Rev. F. P. Gilman, returning to Hainan, leaving his family at Mt. Morris, N. Y.

August 9.—From San Francisco, Miss Sarah C. Smith, returning to Sapporo, Japan.

DEATHS:

June 8.—At Pyeng Yang, Korea, Charles Raymond, about 15 months old, second child of Rev. and Mrs. Graham Lee.

July 16.—At Santiago, Rev. J. M. Allis, D.D., fifteen years a missionary in Chili.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting omitted in September.

Third Tuesday of September (19th) *Prayer-meeting in Small Auditorium, eleven o'clock.* At its close, full information will be given in regard to the meeting of the International Union to be held in Washington, D. C. It is earnestly expected that many of our co-workers are planning to attend this important and interesting Conference.

FOR several years a series of subjects relating to our own especial work and needs have been presented each month in the prayer-meeting held at our headquarters in Philadelphia in addition to the general topic suggested by the Assembly's Board. We have been asked to print these subjects monthly in this column, in the hope that all our members will remember them regularly in their prayers both in their Auxiliary meetings and in their private devotions. Special prayer is therefore asked during September for *Our Young People's Work.*

SHOULD any one desire a copy of these *Prayer-meeting Topics*, a one-cent stamp, with address, will secure their being forwarded.

A VERY welcome call at our rooms was received during the month from Dr. Jessie Wilson just after her arrival from Persia. She was looking very well, and eager to greet the dear home folk after her long absence.

Home Life in Japan, 2 cts., *Christmas and Schools in Japan*, 2 cts., and *Japanese Lullaby*, 1ct., also a new *Bible Reading* (Questions and Answers), 1ct., 10 cts. per doz., answers to be cut apart and distributed, will all be welcomed as new material for the autumn meetings.

MEMBERS of the Student Campaign Committee have been doing excellent work for both magazines. As they return to their studies, will not our Secretaries of Literature renew *their* efforts with increased zeal in soliciting new subscribers?

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

BESIDES new missionaries previously mentioned as sailing from the Pacific coast, Miss Lillie B. Beaber, going to Tabriz, sailed with the party leaving New York, July 29, in company with Mrs. Rhea, who goes to spend a year with her daughter, Mrs. Wilson and family, and Miss Dean, returning to Urumia as a self-supporting missionary. She was the first missionary of our Board, being already in Persia when the mission became distinctively Presbyterian in Dec., 1870. She came home and resigned in 1892, but the work and needs are taking her back to the people whom she loves.

THE Misses Given and Downs, who have been home on their second furlough, sail the 9th returning to India, and later Miss Colman goes in company with Mrs. E. M. Wherry, whose husband returned last year, after a stay of ten or twelve years in this country.

FRIENDS sometimes ask: "Let me know when there is to be a missionary at your meeting." This is seldom possible, for we usually do not know, even a day beforehand, when such guests are coming. But we do know there is no other time of the year when so many come and go as in early autumn. "Come with us," Friday mornings, "and it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

AMONG our many reasons for thankfulness, let us number the advance in gifts during the first quarter, an increase of $1,184.77. Also,

the reunion of many missionary families, not only in homes where some of those on furlough find the light of parental love still shining, but in more than one or two foreign stations, where there is rejoicing now with guests who get a more than royal welcome, and that not only from their own sons and daughters.

AMONG those whose home coming has made us thankful, is Graham Cummings Porter of Japan, the only child of our first medical missionary. He is to study at Auburndale, Mass. While praying for children of missionaries at Wooster, let us remember him, also little Paul and Andrew Melrose, in Marcus, Iowa, and Lina Belle Laughlin, "The Baby," as the Chinese friends she so easily won call her.

IT is now high time to prepare for your presbyterial meeting. Order your sample magazines and stock of publications promptly, stating fully and plainly where and when the supply is wanted. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 818, 156 Fifth Ave.

A DELIGHTFUL new letter has come for the children from Dr. Mary Burnham, telling of work in Chinanfu Hospital.

MRS. DOOLITTLE of Hangchow in a recent letter sends her thanks "for the prayer-meeting topics in WOMAN'S WORK, for the host of picture cards sent me, for the *Evangelist*, which comes into my home every week, for the occasional magazine and for the *Record of Christian Work*." Is not this full of suggestion? Mrs. Doolittle was about to start for Japan to meet her daughter, Dr. Leila Doolittle.

MONEY coming from the children this year should be designated for "The Children's Work" and not for any special salary. It is pleasant to think of the children's pennies paying salaries and raising buildings, so giving them an interest in the work in China, India and Africa. For details see the leaflet, "Special Work for Bands and Jr. C. E. Societies."

THE Summer Offering for sending our new missionaries to their stations, which has been collected since June, is now due. We hope our societies will send promptly to their presbyterial treasurers, that the amount may reach New York by October 1st, as our promptness and generosity will decide whether these women will reach the fields in which they are so much needed. Then we can address ourselves to our regular work, the claims of which were never more pressing than now.

WE learn that a sister society of another denomination is making strenuous efforts to bring the number of subscribers to its magazine up to thirty thousand. Shall not this ambition stimulate us to double the circulation of our own valuable magazine? Will not each auxiliary do its best to attain this end? Will not every Secretary of Literature, whether belonging to a presbyterial or local society, do her best to arouse effort in this direction? Certainly we cannot help our cause better than by securing the dissemination of the information contained in WOMAN'S WORK. We are painfully aware that there is great carelessness in some quarters in reference to this matter, and would earnestly ask if during these coming autumn months we cannot obtain for our magazine the attention it so justly deserves.

THE autumn meetings are now at hand. Many anxious officers are already planning their programmes. There may be some who are drifting, hoping that something may "turn up" to help them through. Surely each gathering of a society should be looked upon as a great opportunity. Let prayer and labor go hand in hand. Do not think that some speaker from afar is necessary for the attainment of an interesting meeting. Ask the Master's presence and faithfully use the facilities within your reach. A rich blessing has often followed an effort untried before. Let us each stand ready to do something ourselves to help.

LEAFLETS for September: *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Japan as a Mission Field*, *Neesima Shimeta*, each 2 cts., 15 cts. per doz. Also *Missionary Educational Work*, 2 cts.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month, at 10 A.M. Our meetings will be held regularly during the summer months. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

THAT summer's heat does not kill the zeal of the ladies of the Southwest Board is shown by the good attendance at our meetings.

MUCH interest is felt in the preparations now being made for sending out Dr. McArthur.

A LETTER from Mrs. Gifford in Korea was most interesting and prepared us for the instructive article in WOMAN'S WORK for August, regarding the past history and present opportunities in that field, and also for the touching incidents related of life among the Koreans, which make us feel how truly we are of one blood with them.

A LETTER from Rev. Robert H. Milligan thrilled all who heard it with the needs of the people on the West Coast of Africa, for whose salvation precious lives and much money have been given.

Six circulating libraries of missionary literature have been started on their travels, and more can be used as rapidly as we have money to buy the books.

From San Francisco.

Meetings at 10 A.M. each Monday at 920 Sacramento Street. Business, first Monday in each month. Executive Committee, third Monday.

THE Christian Endeavor Societies of California are pledged for half the salary of Rev. Wm. A. Waddell of McKenzie College, at San Paulo, Brazil. An itinerary is arranged for him that he may reach the C.E.S. through the churches.

IT scarcely seems possible that ten years have passed since we saw Dr. Madge Dickson

sail out from the harbor of San Francisco for China. Now she is Mrs. R. H. Mateer, and with her husband and child recently passed through San Francisco *en route* to Chambersburg, Pa. Mr. Mateer has given eighteen years to work in China.

A LARGE procession in honor of Mr. Burlingame, then Ambassador to China, took place in San Francisco in 1868, in which Chinese residents were invited to participate. Since then they have been excluded from all public demonstrations till, on our recent 4th of July, they were again invited. They spared no pains nor expense, and the daily press spoke in high praise of the parade. They appeared in silk robes in bright colors, with elegant banners, with the Stars and Stripes intermingled. Possibly in one respect they were at fault. The occasion was a display of patriotism where no religious symbols were to be exhibited. The Chinese brought out their dragon with an immense head and open mouth, plunging from side to side of the street. The dragon is an emblem of their belief, as the Cross is an emblem of the Christian religion. Only the Red Cross and ambulance wagons appeared.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

IN our *Annual Report* our Treasurer mentions very few Junior Endeavor Societies or Bands which contributed last year to the cause of missions. This year there should be many more.

Now that vacation is over, there is nothing more important that can claim our attention than interesting the children in study of the mission fields. They should know about the children in heathen lands.

THE woman in the church who can best interest and instruct children and is herself interested in missions should be set apart to lead the children in their mission studies, even though she has to drop some other branch of church or mission work in order to do it. *Nothing is more important.*

SHE should be responsible for an interesting missionary programme once a month. (Someone else can lead Junior Endeavor meeting the other weeks of the month.) She should have a fund of information—not so much for the purpose of teaching by the "pouring-in process," but that she may be able to guide and direct the children in the parts which *they* take in making *their* meetings to vary one from another, with ever increasing interest.

CHILDREN should be led to subscribe for *Over Sea and Land*, as their own little magazine, and be encouraged to make use, at the meetings, of what they have found within its pages.

THE leader of a King's Daughters Circle within our territory gave two cents to each member of the circle to use in earning more. In eighteen months they had in their treasury $22.50. Their leader writes: "They have worked for their offering so that 'tis really their own." They have also become deeply interested in their special object, and all their friends have heard about it.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1899.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Cheshire, S.C.E., $4.60

BELLEFONTAINE.—Belle Centre, 5; Bellefontaine, 40; Bucyrus, 7.50; Crestline, 5.45, S.C.E., 4.72; Galion, 30; Marseilles, 5, 97.67

BUTLER.—Buffalo, 9; Butler, 1st, 21.15, Y.W.S., 10, S.C.E. Jr., 5; 2d Ch., 10.28; Centreville, 3; Clintonville, S.C.E., 20; Concord, 7; Fairview, S.C.E., 5; Grove City, 6.50; Harrisville, S.C.E., 5; Middlesex, 12.20; North Washington, 13.50; Petrolia, 10; Plain Grove, 15.25; Plains, 5.30; Pleasant Valley, 13; Portersville, 10, S.C.E., 10; West Sunbury, S.C.E., 10, 201.18

CAPE FEAR.—Panthersford, 1.00

CARLISLE.—Carlisle, 2d, 25, Y.L.B., 10.30; Chambersburg, Falling Sp., 17.40; Harrisburg, Market Sq., 55, Macedonian Bd., 100, S.C.E. Jr., 30; Lebanon, Christ Ch., 10.20, Children's Mite Boxes, 3.20; Newport, 9.20; Paxton, 35; Shippensburg, 30.60; Silver Spring, 8.50, 334.40

CINCINNATI.—Cincinnati, 1st, 25, King's Messengers, 8, S.C.E., 4; 2d, 55.50, Y.L.S., 9; 3d, 13.40; 4th, 5; 6th, King's Daughters, 15; 7th, 28.25; Avondale, 63.16; Clifton, 1; Knox, 3.69; Mohawk, 7.23, Boys' Brigade, 2, Buds of Promise, 69 cts.; Mt. Auburn, 102.65, Clifford Chapel, 8; Walnut Hills, 73, Humphrey Bd., 26, Fullerton Bd., 3.90; College Hill, 12; Delhi, S.C.E. Jr., 3; Glendale, 11.10; Hartwell, 7.89; Linwood, 6, Calvary Workers, 3; Lockland, 2; Loveland, 5; Madisonville, 2.65, S.C.E., 1; Mason, 4.75; Montgomery, 4, S.C.E., 2; Pleasant Ridge, 14.96; Wyoming, 30.05; A Friend, 50 cts., 564.37

COLUMBUS.—Columbus, 2d, 9.30; Broad St., 37; Olivet, 4; Westm'r, 5.50; Grove City, 4.70; Westerville, 8, 68.50

ELIZABETH.—Carteret, S.C.E., 3; Cranford, 22.05; Elizabeth Ass'n, 125; Westm'r, Bd., 6, Hope Chapel, S.C.E., 2; Lamington, 21.50, Blanvelt Bd., 2.33, S.C.E., 5; Metuchen, 13.38; Plainfield, Crescent Ave., 203.64, Earnest Workers, 80; Rahway, 1st, 24.50; Roselle, 32.35, S.C.E., 10, 550.75

ERIE.—Cool Spring, 4.85, S.C.E., 10; Edinboro', 5.82; Erie, Central, S.C.E. Jr., 5; Erie, Park, 17.94, S.C.E., 16.25; Fairview, S.C.E., 2.50; Franklin, S.C.E., 10; Georgetown, S.C.E., 1.50; Girard, 6.88; Harmonsburg, S.C.E., 2; Irvineton, S.C.E., 5; Jamestown, S.C.E., 1.36; Kerr Hill, S.C.E., 3; Meadville, 1st, Kate Reynolds Bd., 3, S.C.E., 2.50; Central, 20.75; Mercer, 1st, 17.46; 2d Ch., 6.79, Y.P.B., 19.40; Milledgeville, 2.91; Mill Village, S.C.E., 5; New Lebanon, 8; North Clarendon, S.C.E., 20; Oil City, 1st, S.C.E., 20; Warren, Mrs. F. Henry, 200; Westm'r, S.C.E., 9.09, 427.00

HOLSTON.—Elizabethton, 2.50; Mt. Bethel, 6.15; Salem, 5.85, 14.50

HURON.—Bloomville, 2.41; Chicago, 4.26; Clyde, 6.37; Fostoria, 6.92; Fremont, 12.90; Huron, 3.62; Melmore, 3.38; Monroeville, 1.27; Olena, 1.08; Pern, 1.39; Sandusky, 4.07; Tiffin, 7.29, 54.96

JERSEY CITY.—Englewood, S.C.E., 10; Garfield, 3, S.C.E., 3; Hackensack, 10, S.C.E., 4; Jersey City, 1st, 66.75, Girls' Circle, 3.25; Kingsland, S.C.E. Jr., 1.50; Newfoundland, 8; Passaic, 1st, 21.16, S.C.E. Jr., 14; Paterson, 2d, 65; Redeemer, 27.50; Rutherford, 25.55, 262.71

KITTANNING.—Apollo, 27.62, Hopeful Bd., 2.80, Faithful Workers, 2.08, S.C.E. Jr., 5; Clarksburg, 3; Currie's Run, S.C.E., 15; Elder's Ridge, 27.50; Freeport, 25; Gilgal, 4; Indiana, 50; Marion, 12.50; Rural Valley, 15; Worthington, 13.65, S.C.E., 2.60, 205.75

LACKAWANNA.—Athens, 12.50; Brooklyn, S.C.E., 6; Carbondale, 1st, 74.70; Dunmore, 100; Hawley, S.C.E., 13; Honesdale, 35; Olyphant, 14; Plymouth, 12.70; Scranton, 1st, 75; 2d Ch., 250; Green Ridge Ave., S.C.E., 25; Providence, 15; Stevensville, S.C.E., 2.60; Towanda, 46; Troy, 20, Birthday Bd., 6.25; West Pittston, 32, Y.P.B., 10.50, Workers, 3; Wilkes-Barre, 1st, 100; Towanda District Meeting, 47, 900.25

LEHIGH.—Allentown, 12.75, S.C.E., 15; Easton, 1st, 35, Y.L.C., 15; Brainerd Union, 33; Freeland, S.C.E., 5; Hazleton, 75.66, S.C.E., 5.75; Mauch Chunk, 30, Light Bearers, 20; Middle Smithfield, S.C.E., 5.16; Pottsville, 1st, 15, 267.32

LIMA.—Ada, 23.88; Delphos, 7.50; Enon Valley, 5; Findlay, 1st, Y.L.B., 12.50; Lima, Market St., 32.50; Ottawa, 4; St. Mary's, 7.08; Sidney, 20; Van Wert, 9.78, 122.24

MAHONING.—Kinsman, 10; Youngstown, 1st, 38.25; Westminster, 17.76, S.C.E., 19, 85.01

MONMOUTH.—Burlington, S.C.E., 25.00

MORRIS AND ORANGE.—"A Special Gift," 25.00

NEWARK.—Arlington, S.C.E. Jr., 5; Bloomfield, 1st, 125, S.C.E., 17.60; German, S.C.E., 10; Caldwell, 30; Lyons Farms, S.C.E., 10; Montclair, 1st, 100, S.C.E., 12.50, Sunbeams, 17.25; Trinity, 20, Circle, 30; Newark, 1st, 200, Stearns Mem'l Bd., 100, S.C.E., 5; 3d Ch., 114.37; Bruce St. Mission, S.C.E., 21; Calvary, 25; High St., 53.66; So. Park, 220.24; Verona, S.C.E., 2.25, 1,118.87

New Brunswick.—Alexandria, S.C.E., 5; Copper Hill Union, S.C.E., 75 cts.; Bound Brook, 5, S.C.E.Jr., 1.36; Dayton, Y.P.S., 30; Frenchtown, S.C.E. Jr., 15; Flemington, 17.86, Hill Bd., 25; Holland, S.C.E., 4; Hopewell, S.C.E., 2; Kirkpatrick Mem'l, S.C.E., 5; Lambertville, Ogilvie Bd., 6.69; Milford, S.C.E., 3.75; New Brunswick, 1st., King's Daughters, 3; 2d Ch., 10; Pennington, Anna Foster Bd., 12, S.C.E., 4; Princeton, 1st, S.C.E., 15; 2d Ch., 4.50, S.C.E., 15; Rosedale League, 1; Stockton, 4.77; Trenton, 1st, 125; 3d Ch., S.C.E., 12.50; 4th Ch., 132, S.C.E., 15; 5th Ch., S.C.E., 15; Bethany, S.C.E., 10; E. Trenton, S.C.E., 21.78; Prospect St., 110, 631.96

New Castle.—Glasgow, Loyal Workers, 3.50; Green Hill, Earnest Workers, 2.10; Rock, 5; W. Nottingham, 11.20, Snowdrops, 3; Wilmington, Central, 40; Rodney St., S.C.E., 5, 69.80

Philadelphia.—1st, S.C.E. Jr., 5; Mutchmore Mem'l, S.C.E., 5; Oxford, S.C.E., 75; Woodland, 61, 146.00

Pittsburgh and Alleg. Com.—Allegheny, Central, S.C.E., 35; McClure Ave., 35.20; North, 42.30; Bakerstown, 15; Bethany, S.C.E., 15; Bethel, 47.60; Canonsburg, 1st, S.C.E., 7.20; Castle Shannon, 1; Clifton, 1.70; Crafton, 12, Hawes Bd., 25; Hoboken, Y.L.B., 15; McDonald, 15.85; Mansfield, 50; Pittsburgh, 1st, 100; 3d Ch., 50.98; East End, 16; East Liberty, 195.80, L. L. Bearers, 8; Homewood Ave., 1.75, S.C.E., 9; Lawrenceville, 26; Tabernacle, 7.80; Sewickley, 34.25, Y.W.B., 26, 793.53

Redstone.—Belle Vernon, 18.50; Connellsville, 50; Dunlap's Creek, S.C.E., 18; McKeesport, 1st, 20; Mt. Pleasant, 11.73; New Providence, 9.50; Round Hill, 18; Uniontown, 1st, S.C.E., 25; West Newton, 7, 177.73

Portsmouth.—Ironton, 8.50; Jackson, 2.50; Manchester, 4.25; Portsmouth, 1st, 21.90; 2d Ch., Busy Bees, 3, 40.15

Union.—Hebron, 1.40; Knoxville, 2d, 8; 4th Ch., 8.67; Lawrence's Chapel, 2; Madisonville, 2.10; New Market, S.C.E., 5; New Providence, 8.50; Shannondale, 11, Bd., 1; So. Knoxville, 90 cts.; Spring Place, 5.16, 53.73

Washington.—Burgettstown, 1st, Ten Per Cent. Bd., 10; Westm'r, S.C.E. Jr., 5; Claysville, 21; Frankfort, 5; Moundsville, S.C.E., 3; Pigeon Creek, 10; Upper Buffalo, 50; Washington, 1st, 75, Cornes Bd., 25; West Alexander, 75; Wheeling, 1st, 75, S.C.E., 11; Vance Mem'l, 25, 390.00

Westminster.—Chestnut Level, 19; Leacock, 10; Little Britain, 12.50, S.C.E. Jr., 5; Middle Octorara, 10.65, S.C.E., 14; Wrightsville, 31, 102.15

Wooster.—Ashland, 3.50; Bellville, 3; Creston, 2.50; Dalton, 5, S.C.E., 7; Mansfield, 25.50; Orrville, 2.90; Savannah, 3, Lenington Bd., 30, Pearl Seekers, 7; Wayne, 6.35; West Salem, 3; Wooster, 1st, 25.72; Westm'r, 22.55, 147.02

Zanesville.—Bladensburg, 1.71; Brownsville, 7.40; Clark's, 1; Coshocton, 5; Fredericktown, Y.P. Aid, 19.50; Homer, 10; Madison, S.C.E., 5; Mt. Pleasant, 1.60; Mt. Vernon, 12.50; Newark, 1st, 7.19; 2d Ch., Children's Bd., 4; Pataskala, 6; Zanesville, 1st, 10, Kellogg Bd., 3; 2d Ch., Y.L.B., 10, 103.90

Miscellaneous.—E. Downingtown, Pa., Mrs. E. J. Tutton, 25; "Pennsylvania," 100; Phila., L., 50; Int. on Investments, 130, 305.00

Total for July, 1899,	$8,291.95
Total since May 1, 1899,	15,390.06

Mrs. Julia M. Fishburn, *Treas.*,
August 1, 1899. 501 Witherspoon Building, Philadelphia.

The Girls' Infant Band, Bethany Ch., Phila., has sent a box to Sidon Seminary, valued at $10.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1899.

Aberdeen.—Aberdeen, 10; Groton, 11, C.E., 5; Pierpont, C.E., 5, $31.00

Alton.—Alton, 16.86, C.E., 11.36; Carrollton, 9.20, C.E., 5; Greenfield, 7.85; Hardin, 4, Bd., 1.50; Hillsboro, C.E., 5; Lebanon, 3; Reno, 5, C.E., 2; Sparta, 7.63; Sugar Creek, 5; Gift, 5.99, 89.39

Boulder.—Boulder, 8.60, C.E., 75; Brush, C.E., 5.25; Berthoud, 3; Ft. Collins, 10, Golden Links, 15; LaSalle, 5.50; Timnath, 3.75, 126.10

Butte.—Deer Lodge, C.E., 6; Hamilton, C.E., 5; Missoula, 5, C.E., 4, 20.00

Chicago.—Chicago, 1st, 18.22; 4th, 243.19; 6th, 21; 8th, 30.24; 9th, 5; 41st St. Ch., 8.50; Central Pk. Ch., 5; Hyde Park, Busy Bees, 6.25; Jefferson Pk., 20; Lake View, 23.75, Bd., 6; McCormick Seminary, 1; Anon., 7.25; Dr. Marshall, 1.95; West Division St. Ch., 5; Ridgeway Ave. Ch., C.E., 2.80; Braidwood, 5.80; Buckingham, 1; Evanston, 1st, C.E., 12.50; Herscher, 2.50; Highland Pk., 14; Joliet, Central, 37.23; Kankakee, 16.50; Lake Forest, 17.06; Manteno, 9.70; River Forest, 20; Wilmington, C.E., 12.42, Mrs. White, 2.50, 556.36

Chippewa.—Ashland, 1; Bayfield, 2.30; Baldwin, 5; Chippewa Falls, 1.25; Eau Claire, 6.36; Hudson, 5; Rice Lake, 1.88; West Superior, 5, 27.79

Corning.—Bedford, 4.80; Corning, 5.50; Malvern, C.E., 10; Red Oak, 2; Shenandoah, 9; Sidney, 4.20; Yorktown, C.E., 6, 41.50

Council Bluffs.—Audubon, 11; Carson, 5; Casey, 1; Griswold, Bethel Ch., 3.29; Guthrie Center, 3.70; Hardin Tp., 1.50; Menlo, 5.70; Missouri Valley, 5; Red Oak, 2; Shelby, 2; Woodbine, 6.29, East Side, 5.78, 52.26

Crawfordsville.—Attica, 20.25; Bethany, 10; Clinton, 3.10; Dayton, 20, C.E., 10, Jr. C.E., 11.50; Delphi, 12.50; Frankfort, 20; Ladoga, 80 cts.; La Fayette, 1st, 15; 2d, 20; Newtown, 10; Rossville, 2.65; Spring Grove, 5; Thorntown, 13, C.E., 5; Waveland, 6.25, 185.05

Detroit.—Ann Arbor, 32, Y.W.S., 5; Detroit, Bethany Ch., 4; Central Ch., 25, C.E., 14.55; Ch. of the Covenant, C. E., 10, Jr. C.E., 5; Forest Ave. Ch., 13.70; Immanuel Ch., 5, C.E., 10, G. B. Bd., 5, S. B. Bd., 6.25; Jefferson Ave. Ch., 70, C.E., 20; Mem'l Ch., C.E., 3; Seovel Mem'l Ch., 10.67; Trumbull Ave. Ch., 7; Westm'r Ch., 50; Howell, C.E., 4.85; Milford, 7, C.E., 9.25; Pontiac, 10, Y.W.S., 12.77, C.E., 3.88, S. D. Circle, 8.71; South Lyon, 9; Ypsilanti, Y.P.M., 25; The Miss Silver Circle, 29.10, 415.73

Dubuque.—Coggon, 6.05; Hazleton, 5; Hopkinton, 11.30; Independence, 1st, 34.50; Oelwein, 5; Winthrop, Pine Creek Ch., 9.20, 71.05

Duluth.— 12.00

Fargo.—Buffalo, C.E., 2.50

Fort Dodge.—Boone, 9.85, C.E., 4.37; Dana, 7; Ft. Dodge, 43.90; Germania, 3; Grand Junction, 5; Jefferson, 3.50, C.E., 6; Lake City, 7.50, C.E., 3.40; Livermore, 6.77; Lohrville, 5.37; Plover, 48 cts.; Pomeroy, 6; Spirit Lake, 17.65, 129.79

Fort Wayne.—Bluffton, 1.50, Whatsoever Bd., 1.25, C. E., 1; Ft. Wayne, 1st, 78.65; Westm'r Ch., 8; 3d, 2.30, C.E., 33.20; Goshen, 13.18, C.E., 6.85; Kendallville, 5.95; LaGrange, 6.50, C.E., 5; Lima, 12.80; Ossian, 4; Warsaw, 2.10, Jr. C.E., 4, 186.28

Freeport.—Freeport, 1st, Jr. C.E., 12; Galena, 1st, 10; Harvard, 4.25; Polo, 6.37; Rockford, Westm'r Ch., 8, 40.62

Gunnison.—Aspen, 2.10; Delta, 1.50, C.E., 2.50; Grand Junction, C.E., 3.15; Gunnison, 5, C.E., 5, Jr. C.E., 5; Leadville, 6.15; Ouray, 1.50, C.E., 2.50, 34.40

Hastings.—Aurora, 2.50; Edgar, C.E., 5; Hansen, C.E., 7; Holdrege, 5.06, C.E., 13, 32.56

Helena.—Bozeman, 15; Helena, 5; Miles City, 5, 25.00

Indianapolis.—Franklin, 37.50; Indianapolis, 1st, 125; 4th, 13.20, Picketts, 2.75; Mem'l Ch., 7.50, C.E., 5.25; E. Washington St. Ch., 2.50; Tabernacle Ch., Bd., 2.48; Spencer, 5, 201.18

Iowa.—Burlington, 19.05; Fairfield, 25, C.E., 14.09, Jr. C. E., 16.25; Ft. Madison, 50; Mediapolis, 10; Montrose, 2.10; Mt. Pleasant, 20.67; Troy, C.E., 2, 159.16

Iowa City.—Brooklyn, 3; Marengo, 4.65; Muscatine, 10; Red Oak Grove, 4.50; Scott Ch., 3.50; Tipton, 3; Wilton, 4; West Branch, 3.75; West Liberty, 12.75, 49.15

Kalamazoo.—Benton Harbor, 1.50; Buchanan, 1.50; Decatur, 1.25; Edwardsburg, 2.22; Kalamazoo, 10.85; Niles, 3.50, C.E., 9; Richland, 4.78, C.E., 1.38; Schoolcraft, 1.35, Jr. C.E., 75 cts.; Sturgis, C.E., 5; Three Rivers, 3.45, 46.53

Kendall.—Idaho Falls, 1.75

Lake Superior.—Iron Mt., 5.62; Ishpeming, 5.50; Marquette, 10, Jr. C.E., 3.75; Manistique, 15; Menominee, C.E., 15; St. Ignace, 5, 59.87

Lansing.—Dimondale, 3.35; Marshall, 8.73; Oneida, 8; Parma, 4, 24.08

Logansport.—Bourbon, 4.80; Brookston, 1.80; Concord, 1.90; Crown Point, 14; Hebron, 2d Section, 1; Lake Prairie, 4.20; La Porte, 19.20; Logansport, Broadway Ch., 24; Mrs. Isaac N. Crawford, 8.75; 1st, 10; Michigan City, 4.70; Mishawaka, 5; Monticello, 10.50; Monon, 1.20; Pisgah, 6.93; Rensselaer, 1.50; Rochester, 1; Valparaiso, 4.07; South Bend, Westm'r Ch., 30 cts., 124.85

Mankato.—Amboy, 1; Beaver Creek, 1; Blue Earth City, 15; Delhi, 6; Jackson, 2; Kasota, 3.25; Lake Crystal, C.E., 5.92; LeSueur, 4.10; Mankato, 14.92; Marshall, 3.22, Bd., 90 cts.; Pilot Grove, 2; Redwood Falls, 3; Rushmore, 1; St. James, C.E., 15; St. Peter, 1.16; Tracy, 12; Windom, 1; Wells, 5.50; Winnebago City, 7.60, C.E., 14.70; Worthington, 13.90, C.E., 5.73, 139.90

Madison.—Janesville, 18, C.E., 3; Madison, 21.31; Portage, 3; Richland Center, 3, 48.31

Mattoon.—Tuscola, C.E., 2.00

Minneapolis.—30.70; Minneapolis, Andrew Ch., 20.55; Bethany Ch., 2.02; 5th, 10.33; 1st, Y.W.S., 22; Highland Pk. Ch., 8.35, Sunshine Bd., 1.25; Westm'r Ch., 48.64, Y.W.S., 21.88, 165.67

Monroe.—Adrian, 25; Coldwater, 10, Y.L.S., 15; Holloway, 6, C.E., 2.05; Jonesville, 5; Monroe, 9.25; Tecumseh, Circle, 5, 77.30

Muncie.—Anderson, C.E., 6; Converse, Mrs. M. C. Kelsey, 5.82; Kokomo, 9.41; Marion, 15; Muncie, 25; Pern, 15; Union City, 12.82, C.E., 5; Wabash, C.E., 5, Jr. C.E., 1.50; Winchester, 3.71, 104.26

Nebraska City.—Beatrice, 1st, 24; Fairbury, 3.20, Willing Workers, 5; Falls City, 1.90; Hickman, 5; Lincoln, 2d, 4.14; Palmyra, 2.60; Seward, 1, 46.84

New Albany.—Charleston, 4.75; Hanover, 8.50; New Albany, 1st, 16.27; 2d, 16.90; 3d, 7.75; Paoli, 1.50; Salem,

2.70; Vernon, 3.95; Vevay, 1.13, 63.45

NIOBRARA.—Coleridge, 80 cts.; Hartington, 4.70; Laurel, 2; Ponca, 12.50; Wakefield, 5; Wayne, 4, C.E., 5; Winnebago, 2, 36.00

OTTAWA.—Aurora, 1.50; Mendota, 9; Ottawa, 7, Jr. C.E., 2.50; Rochelle, 2.50; Sandwich, 2; Streator, 2; Troy Grove, 2; Waltham, 1; Waterman, 1.50, 31.00

PEORIA.—Elmwood, C.E., 2.72; Elmira, 9, C.E., 6.25; Farmington, 5, C.E., 1.50; Galesburg, 12; Green Valley, 6.25; Knoxville, Whatsoever Bd., 15; Lewistown, 15; Peoria, 1st, 22, C.E., 7, E. R. Edwards Bd., 3; Grace Ch., 8; Westm'r Ch., 1; Princeville, 25, 138.72

PETOSKEY.—Boyne City, 50 cts., C.E., 2.50; Boyne Falls, C.E., 65 cts.; Cadillac, 3; East Jordan, 2.50; Elmira, C.E., 55 cts.; Harbor Springs, 1.50; Mackinaw, 2.42; Petoskey, 2.50; Lake City, 5; Traverse City, 7.82, 28.94

PUEBLO.—Canon City, 8.62, C.E., 12.50; Colorado Springs, 1st, 31.25; 2d, 6.25; El Moro, 4.50; Florence, 3; La Junta, 7.50; Monte Vista, 5; Pueblo, 1st, 14.25, C.E., 12.50; Fountain Ch., 1.85; Mesa Ch., 8.10, C.E., 10; Westm'r Ch., 4.75; Rocky Ford, 65 cts.; San Rafael, 1.35; Trinidad, 7, Sunbeam Bd., 1.25; Victor, 8.50, C.E., 5; Walsenburg, 1.25, 155.07

RED RIVER.—5; Argyle, 1; Angus, 1.50; Crookston, 3.25; Euclid, 14.60; Hallock, 9, 34.35

SAGINAW.—Alma, 4.25; Bay City, 5.95, S.S., 20.42; Mt. Pleasant, 4.13; Saginaw, 1st, 50, B. Cl., 5, Mrs. C. H. Green's Cl., 5, Jr. C.E., 10; Westm'r Ch., 11.75, 116.50

ST. CLOUD.—St. Cloud, 2.75; Willmar, 2.75, 5.50

ST. PAUL.—Hastings, C.E., 2; St. Paul, 1st, 2; Central Ch., 10; Knox Ch., 50 cts.; Dayton Ave. Ch., 3; Bethlehem Ch., 8.50; Goodrich Ave. Ch., 2.85; House of Hope Ch., 70; Westm'r Ch., 1; East Ch., 5.25; Merriam Pk., Van Cleve Soc., 9.90; Macalester, 1; Rush City, 50 cts.; St. Croix Falls, 75 cts., C.E., 2.33; St. Paul Park, 2.42; White Bear, 50 cts., 122.50

SCHUYLER.—Macomb, Ebenezer Ch., 5.50; Monmouth, 5.70; Mt. Sterling, 15.50; Wythe Ch., 4; Quincy, 8.45, 39.15

SIOUX CITY.—Cherokee, 22.50; Ida Grove, 5.50, C.E., 5; LeMars, 10.70; Marcus, 3; Odebolt, 5.73; O'Leary, 4; Paullina, 3.50; Sac City, 3.88; Sioux City, 1st, 7.76; 2d, 3.50; Storm Lake, 32; Vail, 2; Wall Lake, 4.50, 113.57

SOUTHERN DAKOTA.—Bridgewater, 5; Kimball, C.E., 5; Parker, 15.50; Sioux Falls, 1.20, 26.70

SPRINGFIELD.—Decatur, 41.15; Westm'r Soc., 2.50; Brier Soc., 1; Greenview, 4; Jacksonville, State St. Ch., 66.35, Y. L.S., 15; Westm'r Ch., 62.25; Mason City, 14.50; North Sangamon Ch., 15; Pleasant Plains, 8; Springfield, 1st, E. J. Brown Soc., 5; 2d, Rays of Light, 50, C.E., 12.50; 3d, 8; Winchester, 4.15, C.E., 1.55, 310.95

VINCENNES.—Evansville, Grace Ch., 14.37; Parke Mem'l Ch., 3; Walnut St. Ch., 60; Petersburg, 2.25; Rockport, 2.05; Terre Haute, Central Ch., 5, C.E., 5; Vincennes, 10.32, C.E., 4.10; Indiana Ch., Solid Workers, 7.50; Upper Indiana Ch., 5.15; Washington, 3; Individual, 13.74, 135.48

WATERLOO.—Ackley, C.E., 5, Jr. C.E., 2; Conrad, C.E., 5; Greene, C.E., 3.50, 15.50

WHITE WATER.—Bright, C.E., 1; Clarksburg, 3.38; College Corner, 1.40; Connersville, 7.50; Greensburg, 81.40; Kingston, 16.40; Knightstown, 5.75; Lawrenceburg, 3, Jr. C.E., 50 cts.; Liberty, 4.38, C.E., 2.03; Rising Sun, 1.80; Richmond, 70.10; Rushville, 7.05; Shelbyville, 12.50, E. Van Pelt Circle, 2.50, Jr. C.E., 5, 225.69

WINNEBAGO.—Green Bay, 16.50; Marshfield, 6.25; Marinette, 17.20; Neenah, C.E., 25; Oconto, C.E., 5.50; Stevens Point, 5.60, C.E., 5, 81.05

WINONA.—Albert Lea, 2; Alden, 70 cts.; Chatfield, 1; Owatonna, 1; Winona, 1, 5.70

MISCELLANEOUS.—Minneapolis, Westm'r Ch., Anon., 20; Springfield, Ill., Portuguese Soc., 15; Litchfield, Ill., Miss Anna B. Whitaker, 5; Oklahoma, Miss Agnes Williams, 50; E. M., 1.11, 91.11

Total for month,	$5,107.16
Total since April 20,	8,233.34

MRS. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.

CHICAGO, July 20, 1899.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1899.

* Indicates summer offering for new missionaries.

BINGHAMTON.—Bainbridge, C.E., 20; Binghamton, 1st, C. E., 15; North, C.E., 25; Cortland, 33.65; Marathon, 5, $98.65

BOSTON.—Lynn, 1st, C.E., 7.00

BROOKLYN.—Brooklyn, Ainslie St., C.E., 30; Central, C. E., 10; Duryea, 27.23; Immanuel, 37.24; Lafayette Ave., 88.50; Mem'l, 27.01; Ross St., C.E., 80, 299.98

BUFFALO.—Buffalo, Calvary, C.E., 25; Central, 14.76; 1st, Welcome Hall, 5; North, 17.60; West Ave., C.E., 15.73; East Aurora, C.E., 12.50, 90.59

CAYUGA.—Auburn, Calvary, 5; Central, 50; 2d, 16.50; Sennett, 5, 76.50

CHEMUNG.—Elmira, 1st, 5.50; North, 10; Watkins, 30, 45.50

GENESEE.—Attica, 15.95, C.E., 5, S.S. Miss. Soc., 5.85; Bergen, 12; Bethany, Union Soc., 6; Byron, 8; Corfu, 2; East Pembroke, 2.50; North Bergen, C.E., 3.18, 60.48

HUDSON.—Chester, Jr. C.E., 5; Circleville, 2; Haverstraw, Central, 12.50; Middletown, 2d, 9; Milford, Pa., 5; Otisville, 2.50; Port Jervis, 10.35; Ramapo, 12.60; West Town, 12, 70.95

LONG ISLAND.—Amagansett, 5.30; Bridgehampton, 16.43; Cutchogue, 5, S. S. Miss. Soc., 35; Middle Island, 8.93, C.E., 3.91; Remsenburg, C.E., 2; Setauket, Busy Bees, 4; Shelter Island, C.E., 25; Southampton, 19; Westhampton, 5.90, C. E., 5; Yaphank, 2.75, 138.22

LOUISVILLE, KY.—Hopkinsville, 1st, 10; Louisville, 4th, 1.21; 4th Ave., 25, Bd., 8; Immanuel, 3; Warren Mem'l, 100, Y. L. Guild, 11.50; Owensboro, 1st, 15, Bd., 20, 193.71

NASSAU.—Astoria, 13.15; Babylon, 10; Freeport, C.E., 15, S. S. Miss. Soc., 6; Glen Cove, 10; Hempstead, Bd., 6.63, C. E., 6.40; Huntington, Central, 30, S.S., 10.25; 1st, Y.L.S., 15; Islip, 6.25; Jamaica, 75, C.E., 20; Newtown, 17, C.E., 30.59; Northport, Bd., 4; Oyster Bay, C.E., 10; Springfield, 4.50, 289.77

NEW YORK.—New York, Fifth Ave., Y.W.S., 100; 4th Ave., Jr. C.E., 3; Mt. Washington, 50; West End, C.E., 10; Westm'r, Jr. C.E., 5.02, 168.02

OTSEGO.—Cherry Valley, 10; Cooperstown, 12.50, Bethlehem Star Bd., 2; Delhi, 2d, 25; Gilbertsville, 2.18; Oneonta, 21.75; Worcester, 4.25, 77.68

ROCHESTER.—Dansville, 50; Geneseo, 30; Honeoye Falls, 4; Livonia, *3, 87.00

ST. LAWRENCE.—Canton, 7.50; Chaumont, 5; Morristown, C.E., 9.75; Waddington, 1st, 6.70, C.E., 5; Scotch, 10, C.E., 20; Watertown, 1st, 50, Friends, 5; Stone St., 12, 130.95

STEUBEN.—Addison, 1st, 10, Y.L.S., 10; Andover, 2.90; Angelica, C.E., 5; Arkport, 4, C.E., 8; Bath, 1st, 10; Hornellsville, 1st, 43; Howard, 13, 105.90

SYRACUSE.—Fulton, 50; Syracuse, East Genesee, 5; 1st, C.E., 55.15; 4th, 60, 170.15

UTICA.—New York Mills, C.E., 25.00

WESTCHESTER.—Bedford, 5, C.E., 25; Bridgeport, Hope Bd., 5; Dobbs Ferry, 15, Y.L.S., 15; Mt. Kisco, 3; Mt. Vernon, Try-to-Help Bd., 8; Peekskill, 1st, 100; 1st and 2d, 15; 2d, C.E., 5; Sing Sing, 25, 221.00

MISCELLANEOUS.—Mrs. J. A. Davis, 10; M. E. F., 10; Miss H. B. Judd, 5; Mrs. A. E. Reed, 10, 35.00

Total,	$2,392.05
Total since April 1st, less $50 returned by request,	11,013.92

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending July 24, 1899.

KANSAS CITY.—Appleton City, 4.85; Butler, 14, Jr. C.E., 2.25; Independence, 9; Kansas City, 1st, 14.65, C.E., 15; 2d, 17.80; 5th, 2.90; Linwood, 5.60; Lowry City, 40 cts.; Osceola, 5.40; Raymore, 8, C.E., 1.38; Sedalia, B'way, 6; Central, 3.60; Vista, 1, $111.83

NEOSHO.—Fort Scott, 1st, C.E., 2.75

NORTH TEXAS.—Denison, 1st, C.E., 6.25

OZARK.—Greenfield, 2.50; Carthage, Westm'r, 11, Jr. C. E., 1.50; Joplin, 5; Neosho, 2, W.Y.S. Bd., 1.50; Springfield, Calvary, 14, Y.W.M.L., 7.80, 45.30

PALMYRA.—Brookfield, 3.30; Enterprise, 1.25; Hannibal, 17.60; Moberly, 3.10; New Cambria, 2.74; Louisiana, 1.65, 29.64

PLATTE.—King City, 1.30; Parkville, 14.94; St. Joseph, Westm'r, 10.50; Tarkio, 3; Presb. Coll., 2.17, 31.91

SANTA FÉ.—E. Las Vegas, S.S., 20.00

TOPEKA.—Edgerton, 1.75; Junction City, C.E., 12.50; Kansas City, 1st, 6; Lawrence, C.E., 8; Leavenworth, 30; Sedalia, 5; Topeka, 1st, C.E., 27.26; 3d, 7.50; Westm'r, 9; Wamego, C.E., 5; Vinland, 2.30; Miss Hattie Cortelyou, 3, 117.31

TRINITY.—Dallas, 2d, C.E., 1.70

MISCELLANEOUS.—Dr. McArthur's Outfit; Ash Grove, 2; Bolivar, 1; Carthage, 1st, 2; Westm'r, 2; Joplin, 2; Mt. Vernon, 2; Neosho, 3; Springfield, Cal., 5, M.M.L., 3, C.E., 1; Webb City, 2; Parkville, 56.75; Appleton City, 5; Butler, 5; Greenwood, 1; Independence, 10; Kansas City, 1st, 10, King's Daughters, 2; 2d, 10; 5th, 3; Lowry City, 5; Osceola, 5; Sedalia, Central, 5; Vista, 5, 147.75

Total for month,	$514.44
Total to date,	1,842.79

MRS. WM. BURO, *Treas.*,
July 24, 1899. 1756 Mo. Ave., St. Louis, Mo.

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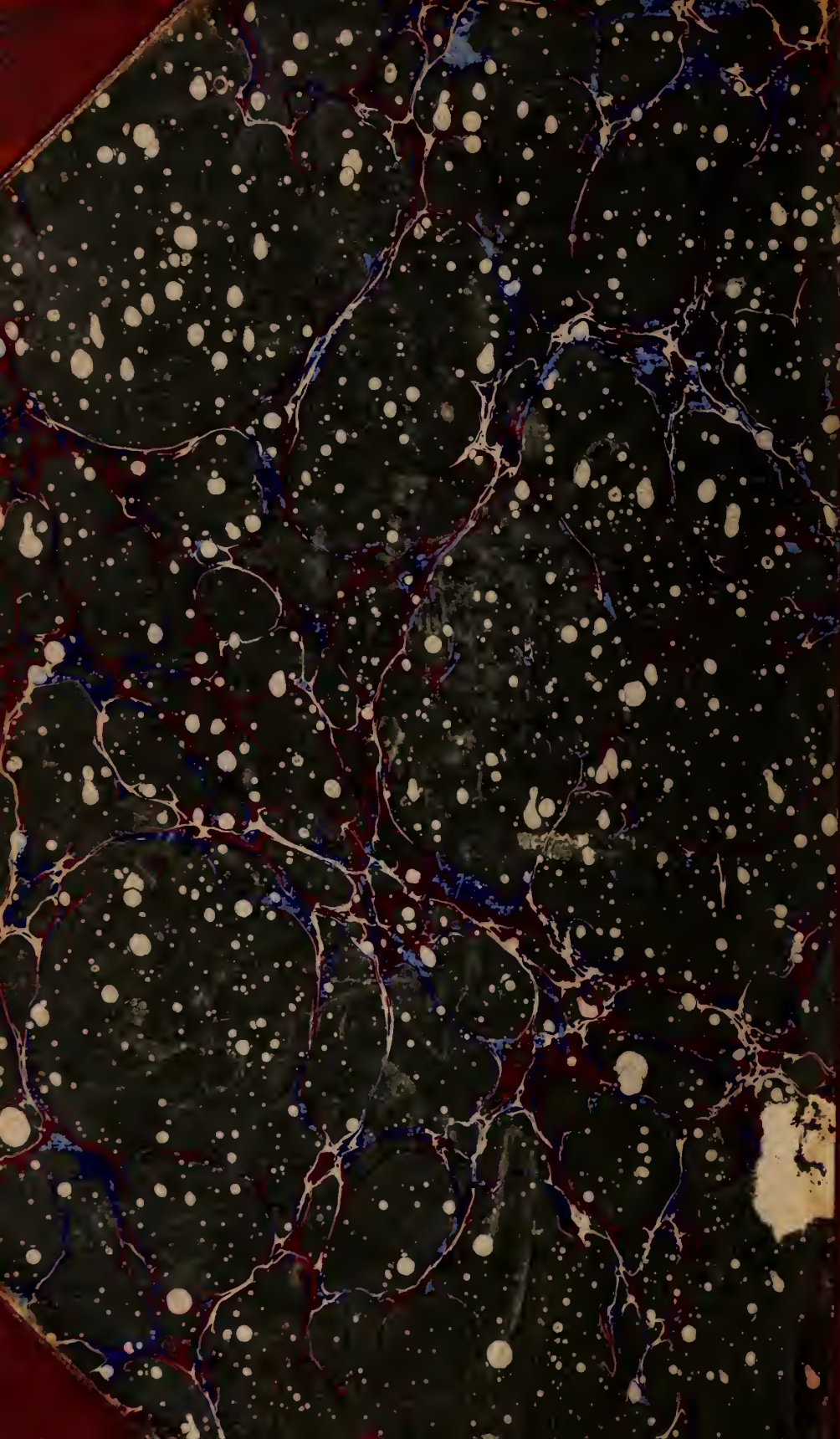
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